



# THE NETAWAL FAMILY.

BY

MAHARAJ HARI SINGH OF NETAWAL

UNDER THE GRACIOUS AUSPICES

OF

H. H. THE MAHARANA SIR BHUPAL SINGHJI

SAHIB BAHADUR, G. C. S. I., K.C.I.E.

RULER OF UDAIPUR

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H. H. THE MAHARANA SIR BHUPAL SINGHJI SAHIB BAHADUR  
G.C.S.I., K.C.I.E., THE RULER OF UDAIPUR, MEWAR.



# ERRATA.

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Page .	Line.	For.	Read.
4	23	Netwal.	Netawal.
6	6	An year.	A year.
6	26	Netwal.	Netawal
	29	Netwal.	Netawal.
7	1	Kavirajj's.	Kavirajji's.
7	2	hencee.	hence.
8	10	an year.	a year.
10	Heading.	Chaper.	Chapter.
12	12	prohibitted.	prohibited.
13	11	profitted.	profited.
16	11	enemity.	enmity.
17	10	occuring.	occurring.
19	15	An year.	A year.
22	34	Pratap Singhj II.	Pratap Singhji II.
31	13	Rao.	Rawat.
31	29	Rawat.	Rao.
59	15	Rawat	Rao.
59	19	Rao.	Rawat.
71	8	Sakitsinghji	Saktisinghji.
73	31	" here.	" there.
77	16	the sister.	sister <i>alone</i>



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## Preface.

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It is the sacred duty of every individual, of whatever rank and position, to possess a knowledge of the History of his own country, and that is why the educational department of every nation has wisely kept history as one of the important subjects in the curriculum of Universities. Moreover, every Rajput is supposed to know the traditions of his own race and family; not only the songs of praises of his forefathers composed by flatterers, but the real historical facts concerning his ancestors. Keeping this principle in view, this small work has been prepared and not a single fact, mentioned therein, is without an authority. In compiling this Sketch information has been gathered from the following sources:—

### (ENGLISH BOOKS)

Annals and Antiquities of Rajasthan by Col. James Tod, History of Mewar by Col. Brook, History of Mewar by Col. Pinhey, Notes and Memoranda by Dr. Stratton, Biographical Sketches of the Chief Nobles of Mewar by Col. C.K.M. Walter, Chiefs and Leading families in Rajputana published by the Government Printing Works, Calcutta.

Aitchison Treaties, Engagements and Sanads, Rajputana Gazetteers by Major K.D. Erskine, I.A.,

(HINDI BOOKS AND RELIABLE SOURCES.)

Udaipur Raj ka-Itihas and Rajputana-ka-Itihas by Mahamhopadhyay Rai Bahadur Pandit Gaurishankarji Ojha, Vansh Bhaskar by Kaviraj Suryamallji of Bundi, Birbeenod by Kaviraj Shamaldanji of Udaipur Mewar, Bhimvilas a manuscript history compiled during the reign of Maharana Bheem Singhji by Krishnaji Ahada of Sheeshoda Mewar, Life of Arjunsinghji Sahiwalla Member of State Council and Minister of Mahakma Khas Udaipur. Some papers from the Jaipur State, Records of the Pandas of some holy places, Records of the family Bards, Bhats, Charans, Raos, Priests, Astrologers, Pujarecs, Karmantaries, poets, singers, elderly personages (of both the sex) in the family, aged employees in the Thikana, other relations at home and abroad and Similar other sources.

## INTRODUCTION.

“WHO STEADFAST KEEPS THE FAITH,  
HIM THE CREATOR KEEPS.”

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After the demise of my father Maharaj Bhopal Singhji, no sooner had I been called upon to look after the affairs of my Thikana, than I made an inspection of the papers of family, that were preserved by my ancestors and received by me in inheritance. In the course of my aforesaid labour, I came across a letter addressed to my grandfather Maharaj Samdar Singhji by Kaviraj Shamaldanji, the State Historian of the Mewar Darbar. The said letter was dated the 2nd of Chaitra Krishna in the Samvat 1938 (Spring 1881 A. D.), about fourteen years prior to my birth. Therein, the said Kavirajji asked my grand-father to furnish him the Historical Notes and other antecedents of the Netawal family. The aforesaid letter purported that a great Historical Work “Sheeshod Wansh ka Itihas” was then under compilation and that it was proposed that the Historical sketch of Netawal family should also be inserted therein, and that it was for this purpose that the notes be furnished to the Kavirajji, otherwise it was not possible for him to write anything regarding the Netawal House.

This gave me a clue. I therefore made a keen search to find out a copy of the reply that might have been given by my grandfather to the aforesaid letter, or a copy of the History of my family that might have been compiled and supplied at that time, but to my utter disappointment I found not a single piece of paper that might enlighten me on the subject. After thus finishing the search of the written record that was available to me, I commenced making inquiries from the people in my Thikana, and almost all other aged persons to whom I had an access. From them, I came to know that no history of whatever kind was ever thought of or compiled by my ancestors, on account of my family being an off-shoot and a junior branch of the Bagor family. They were always under the impression that it was the Bagor family alone who was entitled or supposed to have a History of its own, and if the head of that family thought it wise and fit, he might permit the notes of Netawal and other branches of that house to be inserted therein. So they never considered about any thing as a history of Netwal independently of its own. With this view my grandfather seems to have paid no heed to the aforesaid inquiry of the Kavirajji.

Long before, I commenced my search the said Kavirajji had proceeded to the next world, and his department had been closed since then, and therefore I could not consult any persons of authority from that source, concerning the records of my family, in the work of Kaviraj Shamldanji. And thus, I remained in dark as to whether anything had been pointed out by the Kavirajji in his research, about the Netawal family.

Having had the good luck and an opportunity of receiving a little education (as much as the times and other circumstances could permit) during the life time of my father, I felt an inspiration within me to try if possible to compile a small history of my family, since the task was untouched by my ancestors. Any student of history would realise how hard the task was. Especially when in addition to the duty of looking after the affairs of my Thikana and other household matters, I had to attend personally and constantly in the Court of the Sovereign, most of which time was occupied in the outdoor life in the ever moving camps of Shikar, with the late Maharana Sir Fateh Singhji Sahib Bahadur. However, I was not totally disappointed and utilised as much time as I could conveniently find in collecting and studying all such material as was found to be useful in my work. I worked hard and to the best of my ability, have summed up a brief introduction to the subject in the following few paragraphs.

It was during the reign of the Maharana Sajjansinghji Sahib that a great history of the Sheeshodia Dynasty was not only compiled but completed by the Kaviraj Shamaldanji under the benign auspices of the Mewar Darbar, and it was very generally proposed and permitted by the Sovereign that the notes of importance, be inserted into the work, of every family and branch of the Sheeshodia house either big or small, so that the deeds of loyalty and bravery of every individual of that race be recorded in the history. Grand and noble was the purpose. In this respect Kaviraj Shamaldanji seems to have invited the attention of the head of every clan and branch of the Rana family to come forward

and subscribe their own share in the record, and assist the literary cause of the country, but very few might have responded to his timely call. Under such circumstances the Kavirajji did what he could. This happened about the Samvat 1938 (A.D. 1881).

An year after this Dr. Stratton, the then Officiating Resident in Mewar, wrote out in A.D. 1882 the Memorandum on Genealogical Table of the Ruling Family of Mewar from Maharana Sangram-singhji II downwards, and also the Introductory Memorandum to the Biographical notes of Chiefs and Nobles and leading persons of importance in Mewar. In compiling his work Dr. Stratton was assisted by Kaviraj Shamaldanji, the Official Authority in History of the Mewar State. As mentioned above the Kavirajji himself was then engaged in writing a work of his own, and was therefore fully and well informed of the history of the country, and was considered to be an authority in the subject of his time. He had collected materials from all available sources, and hence his information must have proved a great assistance to Dr. Stratton. But since no notes were furnished by my grandfather Maharaj Samdarsinghji to the Kavirajji about his own history, I have every reason to believe that the information of Kavirajji, so far as the Netwal family is concerned, must be limited to a certain extent. On account of his meagre knowledge of the facts and records of Netwal family for reasons stated above, the Kavirajji could not have been in a position to furnish adequate information to Dr. Stratton about my family, and if at all anything was supplied that might have been quite insufficient or incomplete. Though the proper person to blame is my own grandfather for his silence. when he

ought to have responded to the Kavirajj's query, but he did not, and hence the historical facts of my family remained unrecorded.

Two years later, in A.D. 1884 Col. C.K.M. Walter, the then Resident in Mewar, under instructions from the Honourable the Agent to the Governor General in Rajputana, compiled the Biographical Sketches of the Chief Nobles of Mewar. As so clearly stated by him in his aforesaid work, that Col. Walter has amplified the remarks of Dr. Stratton on the Memorandum on Genealogical Table of the Ruling Family of Mewar, and has made some alteration in the family notes of some of the nobles. This indicates that the foundation, of the work of Col. Walter, was that of Dr. Stratton. Moreover, Col. Walter too was greatly assisted by Kavirajji, as Dr. Stratton was.

Since the information or notes, gathered by both the above named Officers towards compilation of their respective works, were received from one and the same source—Kaviraj Shamaldanji—I have come to the conclusion that the same was rather insufficient in itself so far as the Netawal family is concerned.

Six years after this in A.D. 1890 for the purpose of reference and to supply a recognized want Col. G. H. Trevor. C.S.I., the then Agent to the Governor General for Rajputana, projected the publication of an official work named "Chiefs and Leading families in Rajputana." The materials for that work were collected from all the different States through Political Officers under some specified instructions. The materials, furnished by the Mewar State, must have been just the same, that



were supplied to Dr. Stratton and to Col. Walter, the original source being the same Kaviraj Shamaldanji. Therefore, there is every reason to believe that the person, responsible for the publication of the historical notes and the Genealogical Table of the Ruling House of Mewar in the "Chiefs and Leading families in Rajputana," can be none other than the State Historian of the Mewar Darbar, Kaviraj Shamaldanji. The first edition of this popular work came out in A.D. 1894, an year before I was born, and since then four other official editions have been added to the list, which are almost a repetition of the original publication, so far as the Genealogical Table of the Ruling house of Mewar is concerned. And hence publication of the first three editions of the "Chiefs and Leading families in Rajputana," were made during my minority. The first edition, that met my eyes, was the fourth one that came out in A.D. 1916, when I was about twenty years old and had lost my father.

The Genealogical Table in the "Chiefs and Leading families in Rajputana" as mentioned above and the letter of the Kavirajji, described hereinbefore, gave me a cause to take to work. As stated before, since that day I have been working constantly and labouriously in order to bring to light the real and true Genealogical Table and historical notes of the Nctawal family. My labour extending over fifteen years was not quite fruitless. Now when I have been fully convinced within myself that the Genealogical Table, of the Ruling House of Mewar, constantly published in every edition of the "Chiefs and leading families in Rajputana," based on the information originally supplied by Kaviraj Shamaldanji, is not only

insufficient but erroneous so far as the Netawal family is concerned. I have prepared a Brief historical Sketch of my family along with a Genealogical Table in order to put the same in a book form.

The last but one sentence in the preface of "Chiefs and Leading families in Rajputana" (It must not be regarded as strictly accurate in all details of family history which, as usual, have been supplied from interested sources) gave me much encouragement in my present enterprise to place the Sketch of the Netawal family on record. I am greatly indebted to H. H. the Maharana Shri Sir Bhupal Singhji Sahib Bahadur G. C. S. I. who, after a close scrutiny of the validity of the contents of this booklet, was pleased to order publication of it, at his own expenses, in the State Press, Udaipur.

Netawal House,

Udaipur.

*The 8th. May 1932.*

Maharaj Hari Singh

of

Netawal.

## CHAPTER I.

## MAHARAJ NATHJI.

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The Netawal branch of the Sheeshodia Race is a Junior branch of the Bagore family, descended from Maharaj Surat Singhji the second son of Maharaj Nathji of Bagore. Maharaj Nathji was the second son of Maharana Sangramsinghji II, who ruled from the 1st of Posh Sud in the Samvat 1767 (A.D. 1710) to the 3rd of Maha Bud Samvat 1790 (A.D. 1733) and had four sons. Eldest Jagatsinghji succeeded to the Gaddi of Mewar as Maharana, second Maharaj Nathji who was granted the estate of Bagore, of one lac annual income as brother's share, situated to the N. E. of Udaipur between  $74^{\circ}$  and  $75^{\circ}$  of longitude and between  $24^{\circ}$  and  $25^{\circ}$  of latitude, and third Baghsinghji and the fourth Arjunsinghji received the fiefs of Karjali and Shivradi respectively.

During the reign of Maharana Amarsinghji II (father of the aforesaid Maharana Sangramsinghji II) who has left an immortal name in Mewar by establishing the gradations of ranks and system of addressing Khas Ruqqas, Parwanas and Kharitas, by granting fiefs and fixing services and Chathoond to the Jagirs and reforming all departments of the State and introducing the style of Amarshahi Pagri (turban) in the State Dress, and such other matters that still exist. Raja Sawai Jaisinghji of Amber and Raja Ajitsinghji of Marwar visited Udaipur in the Samvat 1765 (A.D. 1708). Both the above named Rajas, who were in the train of

Emperor Shah Alum Bahadur Shah of Dehli who was then proceeding to Deccan, had left the Imperial Camp at Mandleshwar on banks of the Narbada without obtaining leave from the Emperor. With the view to form a strong Rajput confederacy to break up the Mughal Empire, they came to Mewar. Maharana Amarsinghji II who, after reorganizing the affairs within his country, was rather keen for forming a general union of the Rajput States in order to face an outer enemy, lost not this opportunity to further his motives. He received the Rajas, who arrived at Udaipur on the 5th of Jeth Bud Samvat 1765 (A.D. 1708), with open arms and due regard to their position. In addition to the regular and cordial reception, the Rajas were taken back, by the Maharana, in the Rajput community from which they had been excluded since the times of Maharana Pratapsinghji I, on account of giving their daughters in marriage to the Mughals. A grand feast was given by the Maharana in honour of the guests, which dinner was attended by all the Rajputs, then present, without consideration of rank. Both the Rajas were each given a girl of the blood royal of Mewar in marriage. Thus reconciliation and peace among the three States took place.

Maharana Amarsinghji's daughter (Maharana Sangramsinghji's sister) Chandrakumari, on this occasion, was married to Raja Sawai Jaisinghji of Amber in Asad Samvat 1765 (A.D. 1708) and Kaka Gajsinghji (son of Maharana Rajsinghji I) had already given his daughter in marriage to Raja Ajitsinghji of Marwar, in Samvat 1753 (A.D. 1696). Both these marriages took place in the Royal palace. On account of the special favour, of

granting the Maharana's own daughter in marriage, accorded to Raja Sawai Jaisinghji the latter, in recognition of the kindness, executed a document purporting that the fruit of this marriage if male would succeed to the Gaddi of Dhoondhar after him in preference to every other issues existing. After completion of the rejoicings of marriage a 'Treaty of Tripartite Alliance among the three States was concluded at Udaipur by the virtue of which they were bound in friendship to each other in times of peace and war and Jaipur and Jodhpur were prohibited from giving their daughters in marriage to the Mohammadans, and it was also decided that the sons, born from princesses of Udaipur house, should in all cases, succeed to the throne, in preference to elder sons from other mothers.

Shortly after this Maharana Amarsinghji II died on the 1st of Posh Sud Samvat 1767 (A.D. 1710) and was succeeded to the throne of Mewar by his only son Maharana Sangramsinghji II. During the reign of this Maharana many changes took place in Rajputana and India. Mughal Empire tottered to pieces after the death of Bahadur Shah, in Deccan a new Marattha power rose up and soon gained strength, the governors of different provinces declared themselves independent of Delhi, and became monarchs of the countries in possession, and the central government became very weak. To crown the complete fall of Mughal Kingdom in India Nadirshah of Persia came to Delhi who looted the place and ordered a general massacre in the city mentioned as a "Katile Am" in the Indian history. In Rajputana Raja Sawai Jaisinghji of Amber rose in power, he built a new city and

named it Jaipur after his own name and made it the capital of Dhundhar. He exercised great influence in Rajputana and Malwa. On account of his having remained a governor of Malwa appointed by the rulers of Delhi, he came into closer touch with the Maratthas, which position he made the best use of. He expanded his dominions and suppressed his enemies and became a strong ruler in Rajputana. He was a great politician and statesman of his time, he always balanced the powers of Delhi with those of Satara and profitted from both the sides.

Under such circumstances Rani Chandra Kumari of Jaipur (sister of Maharana Sangramsinghji II) gave birth to a son named Madhosinghji in Samvat 1781 (1727 A.D.). The document nominating the new born baby as successor to the Gaddi of Jaipur was made over by Raja Sawai Jaisinghji under different circumstances, but the conditions were greatly changed. To-day he was not the Jaisinghji of the days of Maharana Amarsinghji II and Emperor Bahadur Shah, but at the present time he had great influence with his brother rulers and one of the prime movers of the machinery of administration at Delhi and an advancer of the cause of Satara. All this made him a different man and it seemed that he was not inclined to fulfil his promise in favour of Kunwar Madhosinghji, and allow him to succeed in preference to Kunwar Ishwarsinghji, his eldest son.

Maharana Sangramsinghji II, the maternal uncle of Kunwar Madhosinghji, was in a dilemma. He could neither use any sort of pressure on Raja Sawai Jaisinghji in order to make him yield to his previous promise nor the Maharana liked to break the

existing friendly relations with Jaipur for this cause only. Considering everything, therefore, the Maharana kept his sister Chandrakumari and her son Madhosinghji in Udaipur, and granted the Jagir of Rampura for their subsistence on the 7th of Chaitra Sud Samvat 1785 (A.D. 1728). This way the peaceful relations, established by the late Maharana with the Jaipur house, were maintained. However, later on, the cause of Madhosinghji became the main and chief reason of the serious breach between the two States, and that action brought Maratthas as arbiters in Rajputana with disastrous results to both, and a firm hold of supremacy of the Maratthas.

Five years after this Maharana Sangramsinghji II died on the 3rd of Maha Bud Samvat 1790 (A.D. 1733) and was succeeded by his eldest son Maharana Jagatsinghji II to the throne of Mewar. His other sons Nathji, Baghsinghji and Arjunsinghji were granted the estates of Bagor, Karjali and Shivrati respectively as mentioned above, together with the titles of "Maharaj or Kaka Baba & Bhai."

Maharaj Nathji, the founder of the Bagor line, was born on the 15th of Fagun Sud Samvat 1772 (A.D. 1715), five years after the accession of his father Maharana Sangramsinghji II. He was about twelve years old when his cousin (Chandra Kumari's son) Kunwar Madhosinghji of Jaipur was born. Being very affectionately attached to his aunt (father's sister), Nathji remained under the direct superintendence of Rani Chandra-Kumari who watched the early growth of her nephew Nathji with as great a care as that of her own son Madhosinghji. Consequently Maharaj Nathji and Kunwar Madhosinghji became great friends from their very early age.

Maharaj Nathji was a giant in structure and lion in bravery and a sincere friend in times of needs. This, with his noble bearing, made all his playmates and friends admire him from his boyhood. His brother and master Maharana Jagatsinghji II too was very friendly to him, and the intimacy, established between the two in young age, went on increasing with the growth in age and the Maharana confided all his secrets to Maharaj Nathji, and took his advice and assistance in every matter of importance. Being a bold and typical Rajput, Maharaj Nathji cared for nothing or nobody except his brother, the Maharana whose word was law for the loyal younger brother.

About nine years after the accession of Maharana Jagatsinghji II to the Gaddi of Mewar in Samvat 1799 (A.D. 1742) his eldest son Kunwar Pratapsinghji, who was then about fifteen years old, rebelled against his father and assumed a defiant position. He left the Capital and established his seat of government at Bhilwara from which place he issued his mandates. His father and the sovereign of the country grew very anxious of the career of the young and inexperienced son and consulted his brothers and nobles, still however the paternal love prevailed, and the Maharana kept quiet for a few days. But, day by day, the condition of Maharaj Kunwar Pratapsinghji went from bad to worse and he usurped the privilege of granting Jagirs, which right was vested in the Maharana only. The prince granted a Patta, of the annual income of rupees twentyfive thousand, named Lakhola to Kunwar Deepsinghji Hara of Bundi State, then in exile. This Kunwar Deepsinghji had first approached the Maharana but was refused



an asylum in Mewar for some political reasons. Now the grant of a Jagir, to a person who was not wanted in Mewar, by his own son, annoyed the Maharana, and he asked his younger brother Maharaj Nathji to punish the head-strong boy and to bring him back to the proper sense of duty and loyalty to the father and the Crown.

Maharaj Nathji who knew fully well that any help, given to the Hara Chiefs of Bundi then in exile, would annoy and displease Maharaja Sawai Jaisinghji of Jaipur who had an open enmity with the Bundi State for reasons of his own. And also that it was quite impolitic at that period to cause any breach of peace, and give rise to hostile intentions or come in an open clash with the Jaipur State. And the rash act of Kunwar Pratapsinghji was a political blunder. It was enough to make Jaisinghji against Mewar. Neither the Maharana nor the chiefs and nobles were willing to make an enemy of Jaisinghji and none desired to have a vain blood shed in the country. Maharaj Nathji therefore took his friends, Rawat Jaswantsinghji of Deogarh, Rajrana Raghodevji Jhala of Delwara and Maharaj Bnaratsinghji of Kherabad into confidence and considering everything the party of these courtiers arrested Kunwar Pratapsinghji who was then imprisoned by the Maharana.

Unfortunately the Maharana was so much angry with his disloyal son that he did not order the release from the prison of Kunwar Pratapsinghji all his life. Thus the prince had to remain in confinement for full nine years, at the end of which period Rawat Jeitsinghji of Salumbar brought him out of the prison walls to occupy the Gaddi of

Mewar vacated by his father, the Maharāna who had imprisoned him.

As was foreseen Kunwar Ishwarisingji succeeded to the Gaddi of Jaipur after the demise of Maharaja Sawai Jaisinghji, and Kunwar Madhosinghji remained at Udaipur, as before, enjoying the hospitality of his maternal cousin Maharana Jagatsinghji II. Day by day, he was growing in age and was an eye witness to what was then happening in Mewar and he also heard and knew of the changes occurring in Rajputana. Even though he was dreaming to possess the throne of Jaipur, still however he was not in a position to fight out his claim. His Cousins Maharana Jagatsinghji II and Maharaj Nathji were ever ready and willing to help him and were always thinking and planning how to start with the campaign in order to meet with the success; but they were quite at a loss to find out a way of casting the dice. Soon after his accession Maharana Jagatsinghji II, in imitating the actions of his forefathers, took a step forward and invited almost all the Chiefs of Rajputana in Mewar in order to form a union to defend the Rajput interests against their common foes of Delhi and Satara. Jodhpur, Bikaner, Jaipur, Kishangarh and Kotah attended the conference which was held at Hurda in Mewar and a treaty (friendship and alliance) was concluded on the 13th of Shravan Bud Samvat 1791 (A.D. 1734), in bringing about which settlement Maharaj Nathji of Bagor took a leading part. But unfortunately it remained a dead letter. At this time Sawai Jaisinghji was requested on behalf of Kunwar Madhosinghji and he gave a political reply with double the meaning. After that, the Maharana more than once tried to bring

round Jaisinghji to consider this matter, but the wise and clever statesman avoided any and every such overtures and the subject remained undiscussed all through the life of Jaisinghji. After the demise of the strong master of Jaipur his eldest son Ishwarisinghji, who mounted the throne, kept the same policy that was adopted by his father. He, during his minority, was trained under the personal superintendence of his father and was given every sort of political and other education of courts of the time. And so Maharaja Ishwarisinghji was not backward. The Maharana tried his own forces and resources about half a dozen times, but all in vain, Ishwarisinghji could neither be deposed nor dispossessed. Maharaj Nathji of Bagor was a constant companion of his brother and sovereign the Maharana and his cousin Kunwar Madhosinghji in all these enterprises. Even though the fortune did not smile upon Madhosinghji, he was none the less aware of the obligations that were due to his relations and friends in Mewar.

Even though Maharaja Sawai Ishwarisinghji remained an undisputed owner of the State of Jaipur under the help of the Government of Delhi, yet he had an enemy in Bundi also. Haras of Bundi and Sheeshodias of Mewar had a common cause in bringing down Ishwarisinghji. After several vain attacks and fights, finally the joint forces of Mewar and Haraoti, whose ally was Maharaja Holkar, defeated the armies of Jaipur and approached the Chief town and Capital of Dhundhar. Sawai Ishwarisinghji, finding himself quite resourceless and not in a position to defend himself, could not stand in the field against the foes and went to his palace and poisoned himself. Thus

the Gaddi of Jaipur, fell in the hands of the victorious armies, which was occupied by Madhosinghji on the 10th of Asoj Sud Samvat 1807 (A.D. 1750) in his prime of life at an age of twenty three.

The heart of Maharaja Sawai Madhosinghji was full of joy at possessing his birth right and patrimony, but he did not forget obligations that were due to his allies, chief amongst whom were the Maharana and the Maharaj of Bagor. The intimacy, existing between the new ruler of Jaipur and Nathji since their boyhood and strengthened during the wars with Ishwarisinghji, went on increasing every day, and Maharaj Nathji was often invited to Jaipur.

An year after the accession of Madhosinghji to the throne of Jaipur, Maharana Jagatsinghji II died on the 7th of Ashad Bud Samvat 1808 (A.D. 1751). It was to this Maharana that a proposal was made for him to send his younger brother Maharaj Nathji to fill the Satara throne, then occupied by an imbecile, but intrigues prevented its being carried out. Perhaps the Maharana disliked the idea of his younger brother becoming, even in appearance, superior to himself through being a titular master of the now all powerful Peshwa. Sujansinghji, the son of Ajaysinghji Maharana of Mewar, established the kingdom of Satara, famous Shivaji took birth in this line. Due to such relations the said Maharana was asked to send his younger brother (Nathji) there.

Prior to his demise however the Maharana asked Maharaj Nathji of Bagor and his other friends to leave the Capital and proceed to their respective Jagirs because the son and successor to the throne was then within the walls of the Hamam, and on

being released therefrom, it was but natural that he should avenge himself on the chiefs who were instruments in sending him to jail. In order to avoid any such clash taking place, soon after he leaves the world, the Maharana wisely ordered departure of these chiefs away. Maharaj Nathji also on his own side was not at all willing or prepared to face the danger of revenge of the new sovereign who, young and inexperienced as he was, might do anything after his accession and therefore Nathji and his party left Udaipur for Bagor.

On the demise of the Maharana Rawat Jeitsinghji of Salumbar proceeded to the Hamam and brought out the heir to the throne and seated him on the Gaddi of Mewar, as mentioned above also Maharana Pratapsinghji II, who had noble motives in granting Jagir to Deepsinghji and such other acts, was not so mean minded a person as to take the facts in that light as supposed by others. Immediately after his accession to the Gaddi of his forefathers he openly declared that he bore no illwill towards the nobles and others who had done anything to him personally under orders of the late Maharana. He had no sense of vengeance to satisfy. On the contrary he appreciated the loyal sentiments and sincere attachment to the crown of those who did not care even for the crown prince in obeying the royal commands. He praised the deeds of chivalry of Maharaj Nathji of Bagor and admired the policy adopted by the latter during his Sire's regime. Accordingly the Maharana sent a messenger to Bagor to request his uncle Nathji to forgive and forget the past and to return to the capital and watch the person and belongings of his sovereign just in the same manner as he did during

the times of the late Maharana. Maharaj Nathji, who was as noble and high minded as brave and strong, accepted the invitation of his nephew and ruler, and at once repaired to the capital and attended the Court of Maharana Pratapsinghji II, as usual. Maharana Pratapsinghji II, being fully aware of the dangers of internal broils in the state, and having thorough knowledge of the loyalty of his uncle to the crown and country, treated him with full regard to his rank and position and never allowed any opportunity to arise, that might displease him.

But as luck would have it, an innocent joke on the part of the Maharana put an end to the life of peace and contentment. On a certain occasion, he reminded Nathji of the giant strength used by the latter while arresting him some years ago. Though it was a mere joke, the Court intrigues made the best use of it. Interested parties were not backward in spreading disaffection in the ruling house. Such a golden opportunity was not lost by persons who had something to gain by the friction. Maharaj Nathji and his friends suspected the good will of their young ruler and thought of their own safety. They left the Court and capital for good.

Maharaj Nathji first proceeded to his estate Bagor and after collecting his men and material, first made a tour round the southern and eastern Rajputana, and finally arrived at Malpura in the month of Shravan Samvat 1809 (A.D. 1752). On the dam of a big lake Bhupolas, a few miles therefrom, were then stopping the Rajas of Jaipur and Jodhpur. Sawai Madhosinghji of Jaipur and Bakhtsinghji of Jodhpur were then consulting

each other upon the matter of defending themselves from the oppressive actions of the North and South. Long before this, the Mughal kingdom had stopped being an Empire any more, and its resources were being employed as a tool by every person that had some hand in the administration to further his own ends. And the Marattha power had risen to such a strength that they had gained supremacy over the whole tract of Malwa and Rajputana. Almost all the Rajput States were very jealous of the Marattha power that held them in its grip and were striving hard to free themselves, but they were quite helpless. At this juncture Madhosinghji and Bakhatsinghji were thinking to combine to oppose the Maratthas, and the opportune arrival, of such a strong and influential personality as that of Maharaj Nathji, was very much acceptable to them. In addition to being a relation and personal friend, Sawai Madhosinghji was under obligation of Nathji for so many acts when he was in Udaipur. Both the Rajas considered Maharana Pratapsinghji II to be a very weak ruler and therefore preferred the friendship and alliance of Nathji rather than that of the Maharana. So they received the uncle of the Maharana with open arms and due regard. Laterly Sawai Madhosinghji took him to Jaipur. Rawat Jaswantsinghji of Deogarh, Rajadhiraj Umedsinghji of Shahpura, Maharaj Bharatsinghji of Kherabad and some other friends of Maharaj Nathji and the nobles, that were dissatisfied with the present rule in Mewar, left the capital and joined Maharaj Nathji.

Maharana Pratapsinghji II, who was fully aware of the power and influence of his uncle Maharaj

them had had any control, came in the way and the dream of freedom from the clutches of Maratthas was never fulfilled. On the contrary the Court intrigues and ambitious persons in every state created such internal disturbances that the Rajput power was being weakened every day. Under such a state of affairs Maharana Pratapsinghji II breathed his last, only a few months after the return of Maharaj Nathji to Mewar, on the 10th of Maha Bud Samvat 1810 (A.D. 1753) leaving ten years old son Rajsinghji behind him.

After the accession of Maharana Rajsinghji a minority administration came into existence. Rawat Jeitsinghji of Salumber, the hereditary councillor held the reins of government, as he was doing since the time of the previous Maharana. Maharaj Arsiji the uncle of the Maharana being nearer in relation or Maharaj Nathji being his grand uncle and old and experienced ought to have been entrusted with the burden of administration, but they were kept at an arms length. Since Salubar Rawatji was powerful at Court, the whole of the Chondawat clan, whose head he was, became powerful in the country. But their power was not only disliked, but opposed to a certain extent by Shaktawats—another clan of equal importance and influence. And thus there were more than one parties in the country, who wanted a hand in the administration and to suppress its opponent one. Intrigues were in full force to serve the personal ends of parties and individuals, and this became the weakest period in the history. Such conditions at home brought Maratthas' invasions from abroad. Private feuds amongst the nobles also were at their height, Rajadhiraj Umedsinghji of Shahpura



snatched the possession of Banera, a neighbouring Thikana, from its legal owner Raja Sardarsinghji who died in Udaipur and his son Raja Raisinghji had to obtain help from Maharana Sahib to recover back his patrimony. In such an atmosphere Kanjeda, Jarda, Hinglajgarh, Jamunia and Boodsu were lost to the rulers of Mewar for ever. Rawat Jeitsinghji of Salumbar lost his life in one of the fights with the Maratthas and after that there was no safety in the land.

Disgusted with the state of things existing at Court and in the country, Maharaj Nathji wisely kept himself aloof from the politics of the day and remained at his castle in Bagor silently watching the occurrences of the time. He took part in no actions of the internal strifes but engaged himself in retirement towards poetry and such other recreations.

Maharana Rajsinghji II, after a short reign of seven years, died on the 13th of Cheit Bud Samvat 1817 (A.D. 1760), at an age of seventeen, without leaving an issue. He was succeeded to the throne by his uncle Maharana Arsiji the younger son of Maharana Jagatsinghji II. Succession of Maharana Arsiji was another cause of resentment and disaffection amongst the nobles which brought forth serious and disastrous results to the country and the ruler had to suffer a great loss. The Maharana was very jealous and afraid of every noble of power and influence and wanted a free field. Maharaj Nathji was one of such persons whom the Maharana dreaded, because of his popularity amongst his brother nobles at home and abroad. Even though he had renounced all worldly ambitions and was leading a retired and secluded life and had sought

to make peace with heaven and was amusing himself with poetry in which he had some skill and by cultivating his melons in the bed of Kothari river which ran under the walls of his castle at Bagor, still however the Maharana was unaffected with the sincerity of Maharaj Nathji. To be released from such a restraint, he at last resolved on assassinating his uncle Nathji, but the valour of the latter made the attempt a service of danger and he therefore employed one, who, under the cloak of friendship, could obtain the desired object without any risk. Lalsinghji Chondawat son of Rawat Kesrisinghji of Salumbar was selected for this purpose who was a bosom friend of Maharaj Nathji and who, besides exchanging turbans with him, had pledged his friendship at the Altar, and he was a man who knew every secret of the heart of Nathji, and that there was no treason in it.

It was early in the morning, on the 2nd of Maha Sud Samvat 1820, (A.D. 1763), about three years after the accession of Maharana Arsiji, that the voice of Lalsinghji broke in upon the devotions of Maharaj Nathji calling on him from the portico by name. No other person could have taken this liberty and the reply, "Come in brother Lalji. What brings you here at such an hour?", had scarcely passed the lips of Nathji when, as he made his last prostration to the image, he received the dagger of his friend in his neck and the emblem of Shiva was covered with his blood. For this service Thakur Lalsinghji was awarded with the fief of Bhainsrorgarh (which formerly belonged to the Shaktawat chief of Bhindar) and the title of Rawat. Besides this, a seat amongst the sixteen Barons of Mewar; but as the number could not be

increased, the rights of the Shaktawat Chief of Bansi were cancelled. Thus ended the life of a brave soldier and able son of Mewar in a tragic way and the murderer Lalsinghji had had to fly for his life from Bagor.

MAHARAJ NATHJI OF BAGOR LEFT FIVE SONS :—

1. Maharaj Bheemsinghji, who succeeded his father, born on the 12th of Fagun Sud Samvat 1790 (A.D. 1733).
2. Maharaj Surat Singhji who in Bhai Bhag (Brother's share) from Bagor received Soniyana, Nilod, Bidag, Papronda etc. of an annual Rekh (estimation) about Rs. 4500.
3. Maharaj Zalimsinghji received in Bhai Bhag from Bagor Jodhpuria of Rs. 2,500 annual Rekh.
4. Maharaj Bhagwatsinghji whose descendants hold Piladhar, from Bagor in Bhaibhag, of Rs. 1500 annual Rekh.
5. Maharaj Bakhatsinghji died childless.

## CHAPTER II.

MAHARAJ SURATSINGHJI.

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After the demise of Maharaj Nathji of Bagor, in the manner described in the last chapter, the members of his family under the leadership of his eldest son Maharaj Bheemsinghji with their retainers and employees left Bagor for good and repaired to Jaipur. Maharaj Bheemsinghji who was now about thirty years old was always present at the so many interviews that had taken place between his deceased father and Maharaja Sawai Madhosinghji of Jaipur and therefore he was aware of the intimacy that existed between the two. So in order to be free from any other danger in Mewar, on account of intrigues, he sought protection and shelter in the asylum of his father's friend and depended on the good will of the well wishers. Sawai Madhosinghji who, in addition to being a close relation, was a personal friend as mentioned before and admirer of Maharaj Nathji, was rather sorry when he heard of the fate of his bosom friend. He received Maharaj Bheemsinghji and the other sons of Nathji, then in trouble, with open arms and due regard. He was aware of the loyalty and attachment to the crown of Mewar of his maternal cousin and also that he was wronged by the Maharana, and therefore Sawai Madhosinghji was not backward in keeping his people under protection of the Jaipur State. He immediately made over the grant of two fiefs of the annual income of rupees one lakh and 25,000 to Maharaj Bheemsinghji and his brother Suratsinghji

respectively with honourable posts in the Darbar.

Both these brothers were respected by Jaipur Durbar with similar status. Whenever they were granted leave from the Palace to their staying place, 5 Bidas of return visit were given to each brother personally by Jaipur Maharaja himself with equal Tazim and Izzats.

Not only this but Maharaja Sawai Madhosinghji granted favour upon favour to the sons of Nathji in order to show the high regard with which he remembered the deceased and to perpetuate the friendship with the Bagor family. Only two years after their arrival in Jaipur, the marriage ceremony of Maharaj Zalimsinghji the third son of Nathji was celebrated there under the royal auspices of the Maharaja himself. Even though Zalimsinghji was a young boy of 19 he was granted all the Izzat that he deserved. The marriage was celebrated in Samvat 1822 (A.D. 1765) with Bai Sujan Kumari Kachavai Rajavatji) personally attended by the Maharaja who granted a fat amount in cash to cover the marriage expenses in addition to the formal sarpaos and other gifts. After the rejoicings were over the grant of a fief of Kunthod in Chatsu pargana of the annual income of rupees twelve thousand was made over to Maharaj Zalimsinghji by the Maharaja of Jaipur for the maintenance of the bride and bridegroom independent of the elder brothers Bheemsinghji and Suratsinghji. The fruit of this marriage was two sons named Runsinghji and Fattehsinghji, the elder of whom was born in Samvat 1827 (A.D. 1770).

While the descendants of Maharaj Nathji were thus enjoying repose and hospitality in Jaipur the

party. Many nobles and sardars joined the party of the "Fitoori" Chief amongst whom were :—

1. Raj Rana Raisinghji Jhala of Bari Sadri who perhaps joined the cause on account of his brothers of Gogunda and Delwara.
2. Raj Rana Raghodevji Jhala of Delwara who had personal grievances against the sovereign.
3. Raj Rana Jaswantsinghji Jhala of Gogunda the maternal grand-father of the supposed Rana Ratansinghji.
4. Rao Fattehsinghji Chohan of Kotharia
5. Rawat Jaswantsinghji of Deogarh and his son Kunwar Raghodevji.
6. Rawat Sawai Meghsinghji of Begun.
7. Maharaj Mobkimsinghji II of Bhindar with his whole stock of Shaktawats.
8. Basant Depura the Killadar of Kumbhalgarh.

The following nobles remained staunch to the cause of their ruler and adhered to the crown in times of need :—

1. Rawat Bheemsinghji of Salumbar and his brother Pahadsinghji.
2. Rawat Fattehsinghji of Ameth.
3. Thakur Akheysinghji Rathor of Badnor.
4. Thakur Beeramdevji Rathor of Ghanora.
5. Rawat Shubhkaranji Pramar of Bijolia.
6. Rawat Jagatsinghji of Kanor.
7. Raja Raisinghji of Banera.
8. Rajadhiraj Umedsinghji of Shahpura.

9. Rawat Mansinghji of Bhainsrorgarh.
10. Jhala Zalimsinghji of Chitakheda in Mewar who had recently left the Court of Maharao Gumansinghji of Kotah and was granted an asylum by Maharana Arsiji in his country.
11. Agarchandji Mehta.

The hostilities commenced in Posh Samvat 1825 (A.D. 1768) and lasted till Shravan 1826 (A.D. 1769). A fierce battle and a disastrous civil war continued and the result was that the country suffered in every way and was crippled down. Many brave and capable sons of the land lost their lives and much of the fertile portion of the country was lost for ever and both the parties suffered very heavily. Thereafter, effect of this internal broil and disturbance in the country was felt till after a long time that followed and the Maratthas had a very strong grip over the country. The efforts however of the rebellious party were crushed down and no one knows of the fate of the "Fitoori" a pretender, and Maharana Arsiji remained the undisputed monarch and master of Mewar.

Maharaj Bheemsinghji, Maharaj Suratsinghji and Maharaj Zalimsinghji, who were at Jaipur at that time, though personally much aggrieved by the treatment of Maharana Arsiji, but being aware of the non-interference policy lately adopted by their father Nathji, were simply the distant spectators of what was passing in the land of their birth, and kept themselves quite aloof from the party of disputes which ruined the country, and did not take any part in the politics of the

day. Even though the Maharana was victor~~ious~~ and the rebellers were defeated, still however, the fire of disloyalty and disaffection was not extinguished and the Court intrigues were at full height. His unmanageable temper created enemies both at home and abroad and he did not very long survive to enjoy the victory that he had gained at a heavy cost. In one of the shooting excursions in the Eastern Mewar, Maharana Arsiji was killed with a single blow of lance by Kunwar Ajeetsinghji of Bundi whom the Maharana had insulted very seriously. And thus he died on the 1st of Chait Bud Samvat 1829 (A.D. 1772) leaving behind him two sons named Hamirsinghji and Bheemsinghji, the former of whom succeeded to the throne of Mewar at an age of nine years only.

After the accession of Maharana Hamirsinghji II a minority administration was established which was presided over by the Queen mother and headed by Amarchandji Badwa the minister who was placed in the office by the previous Maharana. The unsettled conditions, of the government, caused by the late civil war went on increasing on account of the nobles having been kept at an arms length from the administration. There were party feelings in every nook and corner of the Court and country, and clannish dissensions and petty feuds were every day occurrences. The central government being very weak, it was very difficult for the administration to keep all the parties satisfied or to have a full control over them. The admission of one party into confidence or in active service would give offence to the other one and thus the Queen mother and the minister were placed in a very awkward position.



Under such circumstances when the conditions became quite unmanageable the Queen mother remembered the sons of Maharaj Nathji who were now engaged at the Court of Jaipur. Since the nobility of the country was not much to be relied upon, she thought it wise to have the people of the blood royal and near relation about the person of the minor Maharana and the services of the sons of the late Maharaj of Bagor were very acceptable at that time. She therefore sent assuring messages to Maharajas Bheemsinghji, Suratsinghji and Zalimsinghji at Jaipur and invited them back to Udaipur. The love of the motherland and an order, of the mother of the country, inspired the brave sons of Nathji to return back to their patrimony. On their arrival here they were received with due regard and Izzat. All the possessions of Maharaj Nathji were restored back to Maharaj Bheemsinghji in (A.D. 1774) Samvat 1831 and Maharaj Suratsinghji and Zalimsinghji were also regranted their respective appanages from Bagor. In consideration of this, the sons of Maharaj Nathji served the sovereign with the sentiments of loyalty and faith in the same spirit of true attachment as was done by their father.

Shortly, after this, the young Maharana died in nonage and was succeeded to the Gaddi by his younger brother Bheemsinghji at an age of six years, on the 8th of Posh Sud Samvat 1834 (A.D. 1777). The minority administration continued as before which was accompanied by the same unsettled conditions in the country. The disaffection of the Chondawats rose to a rebellious spirit and they assumed a defiant position. Under their head Rawat Bheemsinghji of Salumbar, they

took arms against their minor sovereign. They approached Chitorgarh, the ancient capital of the Sheeshodia race, and occupied the fort. To establish a new government they needed a personality of the ruling house of Mewar in whose name they might take possession of the country and issue mandates as had been done a few years ago. For this purpose, they selected Maharaj Bheemsinghji of Bagor, who was ill-advised to accept the invitation of the rebellious Rawatji of Salumbar, and proceeded to Chitorgarh. But, on arrival there, the Maharaj was convinced that he was duped by the Rawatji, and his better sense prevailed on him and being disgusted with what he had done, he poisoned himself at Chitorgarh on the 3rd of Fagun Sud Samvat 1844 (A.D. 1787). His fifteen years old son Maharaj Shivdarsinghji after the demise of his father proceeded to Jaipur and left Mewar for good. As a grand son of Maharaj Nathji of Bagor he received a welcome there and was granted a Jagir of the annual income of rupees 29,494 and all the Izzat due to his rank and position. Maharaj Bheemsinghji's elder daughter, Fatah Kumari was married to Maharaja Manikpalji of Karauli, and the younger Chatarkumari to the Maharaja Sawai Partapsinghji of Jaipur.

While the deceased Maharaj Bheemsinghji was allowing himself to be misguided by the Rawatji of Salumbar, his brothers Maharaj Surat-singhji and Zalimsinghji remained as loyal and faithful to the crown as was expected by the Queen mother. They did not join in the mad enterprise but retained the confidence that had been placed upon them. They attended the Court of their sovereign, as usual, and enjoyed

the possession of their fiefs from Bagor and all the Izzat that was granted unto them since their arrival in Mewar.

Maharaj Suratsinghji was a pious minded, straightforward and typical Rajput. He had married four times but unfortunately no direct male issue did survive after him ; hence Rupsinghji the grandson of his brother Zalimsinghji was adopted on his (Rupsinghji) coming back from Jaipur along with Maharaj Shivdarsinghji of Bagor in Samvat 1865 (A.D. 1808).

Maharaj Zalimsinghji's loyalty towards sovereign was not in vain. He was in the good books of the administration and he was treated with due regard to his rank and position. He was treated with great consideration. So much so that at the time of marriage of his son Kunwar Runsinghji which took place in Samvat 1847 (A.D. 1790) all the ceremonies pertaining to the bridegroom's party were performed in the Royal Palace at Udaipur nearly in the same manner as that of a son of the Maharana himself. The rejoicings lasted for many days in which the Maharana Bheemsinghji took a keen interest at the instance of the Queen mother, a special privilege accorded to him as a member of the blood and ruling family of Mewar in consideration of his staunch attachment to the crown. Ceremonial Sarpas and other gifts deserving to him were also granted. He was married at Duni, in Jaipur, with the daughter of Rao Pemsinghji and grand daughter of Rao Shambhoosinghji of Duni. The fruits of this marriage were a son and a daughter named Bhanwar Rupsinghji who was born in Samvat 1848 (A.D. 1791) and Bai Gulabkumari who was

married to Rawal Berisalji of Samod (in Jaipur State) who left three sons named Shivsinghji, Lachmarsinghji and Bijaisinghji. Simply due to this relation the late Maharana Sardarsinghji, while on his way to Gaya in Samvat 1896 (A.D. 1839), visited Samod Thikana, where he was given a grand feast. The Maharana Sahib stayed there for a couple of days, and at the time of his departure, he honoured Rawal Shivsinghji and his family with rich Sarpas, ornaments and horses etc.

In Samvat 1847 (A.D. 1790) Maharaj Shivdansinghji in Jaipur was also married to the daughter of the Thakur Sahib of Achrol, which ceremony was personally attended by the Maharaja Sahib Bahadur of Jaipur himself, and ceremonial Sarpas and other gifts were also granted to the bridegroom. Maharaj Shivdansinghji's eldest son Sardarsinghji, who succeeded to the Mewar Gaddi after Maharana Jawarsinghji, was born from his this wife.

Even though the efforts of the Chondawats were frustrated by the royal party in the previous years they again rose to rebellion, in open opposition to the Maharana, and Rawat Bheemsinghji of Salumbar occupied the fort of Chitorgarh. The other nobles were, if not on the side of the rebellion, something like neutral and sullen spectators, and thus the party of royalists was not strong as the times and circumstances required. The central Government of Mewar being so weak that some outer assistance was needed in order to suppress the rebellion, and the Maratthas were invited as they had been called many a time before.

Mahadji Sindhia through the medium of Jhala Zalimsinghji of Kotah was called to Mewar. Maharaj Zalimsinghji, brother of Maharaj Bheemsinghji

of Bagor, was one of the leading assistants of the Maharana in this enterprise and negotiations. Mahadji Sindhia entered Mewar in Bhadon Samvat 1848 (A.D. 1791) and a general meeting took place at Nahar Magra in Asoj, which was attended by Maharaj Zalimsinghji who took a prominent part therein and afterwards Rawat Bheemsinghji of Salumbar was made to evacuate the fort and yield to the terms of the sovereign.

However, Maharaj Zalimsinghji was not destined to be so prosperous and happy in his private life as he had been at Court. His younger son Fattesinghji had died long since in Samvat 1843 (A.D. 1786) and now his surviving son Runsinghji, who was about twenty-two years old, died in Samvat 1849 (A.D. 1792) in the full bloom of youth leaving a son and a daughter. As is but natural, grief of the father at losing his only son was too great and he lost all happiness of life, more so because he had lost one son before and now he had no issue of his own. His master Maharana Bheemsinghji, who was about of the same age as deceased Kunwar Runsinghji and both of them being playmates were rather intimate with each other, was not the less sorry to lose his cousin and friend and heartily sympathized Maharaj Zalimsinghji in his grief. He came personally to Bagor house, the place of residence of his uncle Zalimsinghji, to offer condolence. Though as a kinsman and nearest in relation to the ruling house he was entitled to all the hereditary formalities and ceremonies on all occasions, but due to his personal attachment and loyal services to the crown, he was treated with great respect and sympathy by the sovereign after the demise of

Kunwar Runsinghji. It was not the friends, relations and acquaintances only who sympathized the Maharaj in the loss of his son but a certain Sewak, who perhaps had no access to him or had nothing to do with the matter, wrote a very pathetic letter to Purohit Nathuramji of Bagor communicating to him the untimely death of the young Runsinghji.

Bhanwar Rupsinghji, the one year old son of the deceased Runsinghji, was the sole hope of Maharaj Zalimsinghji now, and he took great care and pains in bringing him up after his own ideals of loyalty and faith. He passed most of his time in seclusion and religious devotions.

On account of Maharaj Zalimsinghji's sagely life, after the demise of his son Runsinghji, management of his private affairs fell into disorder, and his financial position became rather weak. He would feed Sadhus and Mendicants to any number unmindful of his own resources and thus his own condition became such that he could not maintain the pomp that his rank and position required him to do, to add to it there was a very severe famine in the country and the crisis had to be faced. Maharana Bheemsinghji, who was aware of the troubles and anxieties of Maharaj Zalimsinghji and having a regard for his previous services, came forward to the relief of his loyal relative in time of need. In order to encourage and revive the ebbing spirits of the old Maharaj, the Maharana; granted the fief of Netawal in Samvat 1856 (A. D. 1799) situated between  $74^{\circ}$  and  $75^{\circ}$  of longitude and in the south of  $25^{\circ}$  latitude.

Now Bhanwar Rupsinghji who was about

seven years old used, occasionally, to attend the Court of his sovereign which procedure went on increasing with the growth of age. Maharana Bheemsinghji, who in addition to the relationship, considered the boy as a son of his departed friend, was much pleased with the services of the minor and in order to show his appreciation and encourage the heart of a willing worker, granted two villages in Jagir to Bhanwar Rupsinghji. The grant consisting of Soniana in Kapasin pargana and of Chawandiya in Sanwar Pargana was made over in Samvat 1862 (A.D. 1805), when Rupsinghji was about 14 years old.

However, Maharaj Zalimsinghji had not the good fortune to remain any more a witness to his grandson's bright career in future and did not long enjoy the aforesaid grants. He breathed his last in Samvat 1863 (A.D. 1806). According to the custom Maharana Bheemsinghji attended personally the condolence ceremony and granted Matami Sarpaos and a large amount of cash to cover the expenses of obsequies, to Maharaj Rupsinghji the grandson and the successor of Zalimsinghji, and renewed the grants to him of all the belongings of Zalimsinghji the deceased.

Even though Maharaj Zalimsinghji of Netawal had been living in Mewar since his arrival back in the country, he did not discontinue the friendly relations, with the Jaipur Darbar, that existed between the two families since the times of his father Maharaj Nathji of Bagor, established on account of relationship. He used to visit Jaipur occasionally. The Maharaja of Jaipur too accorded treatment of Izzat to him that was due to his rank and position on every occasion, when

they met each other.

After the demise of Maharaj Zalimsinghji and succession of Maharaj Rupsinghji to the title and estate of Netawal, the Jaipur Darbar also recognised the accession of Rupsinghji and sent him the usual ceremonial Sarpao and other gifts, and a year later renewed the patrimony Jagir of Kunthod in Chatsu pargana in Samvat 1864 (A.D. 1807).

About this time Captain James Tod, the famous historian and an officer of the Honourable East India Company, passed for the first time through Mewar and after some eleven years through the medium of Thakur (afterwards Rawat) Ajitsinghji of Asindh a Treaty of friendship and alliance was concluded between the British Government and the Mewar State on the 7th of Posh Sud Samvat 1874 (A.D. 1817), since that memorable day protection of the paramount power in India has been extended to this country.

On account of the repeated Marattha raids and Pindari invasions on the country, commenced since the time of previous three generations and continued till the period of peace established by the British Government, the land and its inhabitants were ruined in every way. As was witnessed by Major James Tod, the peasantry and the commercial communities had departed to the adjoining provinces and the country was lying waste and quite resourceless. There was neither cultivation nor any trade and the financial position of the State and all the dependents of the State were extremely weak. During such a period of financial crisis it was very hard for the Chiefs and nobles and other persons of position to maintain the pomp that their rank required. Even



though all of them possessed the landed property of their own, but the same was barren and unproductive. This made Maharaj Rupsinghji of Netawal to look to his property in Jaipur and leave his resourceless patrimony. He therefore left Mewar and attended the Court of the Jaipur Darbar where he had his Patrimony Jagir in Samvat 1864 (A.D. 1807) already as mentioned before.

## CHAPTER III.

MAHARAJ RUPSINGHJI.

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A year after this, in Samvat 1865 (A.D. 1808) the Maharana invited Maharaj Shivdansinghji back to Mewar from Jaipur, and on his arrival proceeded to receive him so far as Shri Eklingji. On arrival at Udaipur Maharaj Shivdansinghji was granted a palatial mansion, for his residence, on the banks of lake Pichola over-looking the water and called the "Haveli of Amarchandji Badwa" which building is since then called the "Bagor-ki-Haveli" and is situated near the Tripolia gates on Gangorghat. Prior to this, Maharaj Nathji and his sons, while in Udaipur, used to reside in a house situated in the Bhatiani Chohatta which place is now in ruins and has become almost a public property where dust and dirt of every kind is thrown. Soon after the return of Maharaj Shivdansinghji to his land of birth he was granted back his patrimony of Bagor by Maharana Bheemsinghji in the same year and all the possessions belonging to Maharaj Nathji were also restored to him. Since that day the title and estate of Bagor remained in possession of the descendants of Maharaj Shivdansinghji for about a century or so.

When Maharaj Shivdansinghji returned from Jaipur in 1865 (A.D. 1808) he brought back with him all the members of his family including Maharaj Rupsinghji who succeeded his grand uncle Maharaj Surat Singhji as mentioned in the preceding

chapter and since then he (Rupsinghji) represented the line of Suratsinghji.

Maharaj Shivdarsinghji, after he settled down in Mewar, granted a portion of the Bagor-ki-Haveli to his cousin Maharaj Rupsinghji and some of the halls are still called "Rupa rail" after the name of Rupsinghji. He stayed in Mewar for a few years, but, later on, went back to Jaipur where in Samvat 1878 (A.D. 1821), the Maharaja of Jaipur granted an additional Jagir of Genoli to him in consideration of his loyal and faithful services during his stay in Jaipur. Thus Maharaj Rupsinghji left his patrimony in Mewar and established himself in the Jaipur State where some of his descendants still hold the Jagir of Genoli originally granted unto him.

On account of his constant stay at Jaipur, the Maharana's government in Udaipur, after a few years only, confiscated Maharaj Rupsinghji's Jagir in Mewar.

Maharaj Rupsinghji, on account of his continued residence in Jaipur, had married there Jatan-Kunwar Bai (the daughter of Pahadund Thakur) Kachhava Rajput Rajawat and the customary sarpaos and all the other gifts and Izzat were granted to him by the Jaipur Darbar. He died in Samvat 1881 (A.D. 1824) leaving three sons named Shivsinghji who returned back to Mewar later on, Sawantsinghji and Ramsinghji both of whom remained in Jaipur.

For some reason, not on record, the Jagir of Genoli was confiscated by the Jaipur Darbar in Samvat 1881 (A.D. 1824). But the same was regranted ten years afterwards to Sawantsinghji the

second son of Maharaj Rupsinghji, in Samvat 1891 (A.D. 1834). Two years later, Ramsinghji the youngest, was also granted a separate Jagir of Bhajeda in Samvat 1893 (A.D. 1836) by the Jaipur Darbar independent of his brother. In Samvat 1903 (A.D. 1846), however, both the Jagirs of Genoli and Bhajeda were confiscated by the Jaipur Darbar for reasons unknown and the brothers Sawantsinghji and Ramsinghji were dispossessed of their lands. Only a year afterwards in Samvat 1904 (A.D. 1847) the Jaipur Darbar kindly regranted the Jagir of Genoli jointly to Sawantsinghji and Ramsinghji. Shortly after this Sawantsinghji died and whole of the Genoli Jagir was made over to his son Mohansinghji in Samvat 1905 (A.D. 1848) and Ramsinghji remained dispossessed of any land for some time. Three years after this Ramsinghji was restored back his original Jagir of Bhajeda in Samvat 1908 (A.D. 1851). Mohansinghji, the holder of Genoli, died in Samvat 1955 (A.D. 1898) without leaving any male issue or without adopting any one. One of the descendants of Ramsinghji of Bhajeda prayed the Jaipur Darbar to grant him the Jagir of Genoli, while the widow, of Mohansinghji the deceased, adopted Kalyansinghji the younger grandson of Maharaj Shivsinghji of Netawal. The dispute between the parties lasted for several years and it was finally decided by the Jaipur Darbar in favour of Kalyansinghji upon whom the grant of Jagir of Genoli was bestowed afresh on the 25th of January 1914 (Samvat 1971) in order to continue the line of Maharaj Rupsinghji. So now there are two families in Jaipur State, Genoli and Bhajeda, situated in Hindon district, that are descended from Maharaj Rupsinghji, the real

grandson of Maharaj Zalimsinghji and successor of Maharaj Suratsinghji, as shown in genealogical table.

In Mewar Maharaj Shivdansinghji of Bagor, who was a personal friend of Major Tod Agent to the Governor General for Rajputana, maintained friendly and loyal relations with ruler, Maharana Bheemsinghji. He was a noble and typical Rajput of his time and much to his praise has been recorded in the "Annals and Antiquities of Rajasthan" published about a century ago. On the 12th of Baisakh Sud Samvat 1880 (A.D. 1823) he died in Bagor on account of the wounds that he had received three days ago in his Shikar-wadi while hunting a tiger. Maharaj Shivdansinghji left three sons Sardarsinghji who succeeded to the title and estate of Bagor, Shersinghji and Sarupsinghji. Both the younger brothers (Shersinghji and Sarupsinghji) received Soniyana and Kasmor respectively from Bagor in Bhai Bhag. Maharaj Shivdansinghji had also four daughters (1) Deepkumari married to Kunwar Motisinghji of Bikaner (2) Badankumari to Raja Bahadur Surajbhanji of Bhinai [3] Sangarkumari to the Maharajkumar Jaitsinghji of Jaisalmer and (4) Saraskumari to the Maharaja Balwantsinghji of Ratlam.

Five years after this, Maharana Bheemsinghji died in Samvat 1885 (A.D. 1828) after ruling Mewar for fifty-one years and was succeeded by his son Jawansinghji to the Gaddi. At this time in Samvat 1886 (A.D. 1829) on Jaith Bud 3rd the widow Rajawatji of Maharaj Rupsinghji died and Maharana Jawansinghji personally attended the Matmi ceremony on Jaith Bud 5th. All the expenses connected with her obsequies were given from the State. Brahmin-Bhojan was given in

the temple of Bheem-Padmeshwarji.

Three years after his accession in Samvat 1888 (A.D. 1831) Maharana Jawansinghji attended the public Darbar held at Ajmer by Lord Bentinck and paid private visits to the Viceroy and other Chiefs. Two years later, he proceeded on pilgrimage to perform the "Gaya Shradha" ceremony of his father and ancestors. Maharaj Sardarsinghji of Bagor and Maharaj Shivsinghji (eldest son of Maharaj Rupsinghji) were in attendance of the Maharana.

Three years after his return from the holy tour Maharana Jawansinghji died on the 10th of Bhadon Sud Samvat 1895 (A.D. 1838) without leaving any issue or without adopting any one. His obsequies were performed by Maharaj Sardarsinghji of Bagor. A great discussion about succession to the Gaddi followed and the seat remained vacant for full ten days.

The most proper person to succeed was the aforesaid Maharaj Sardarsinghji but a party was formed, by the Champawatji Rani, widow of Kunwar Amarsinghji, the eldest son of Maharana (Bheemsinghji (who died in his father's life time) and Mehta Shersinghji the Minister, for putting aside Sardarsinghji, on account of his having accompanied the body of the Maharana to the funeral pyre, and placing his nephew Sardulsinghji on the throne. As mentioned before Maharaj Shivdansinghji of Bagor had left three sons Sardarsinghji, Shersinghji and Sarupsinghji. The second of them Shersinghji had a son named Sardulsinghji who was then a minor. Sardarsinghji the eldest was a fully grown up man of the sober age of forty. Mehta Shersinghji, the

Minister who was placed in that office by the late Maharana, only four years ago, in Samvat 1891 (A.D. 1834) after dismissing Mehta Ramsinghji, and a strong party of courtiers and nobles, who favoured a minority administration, joined the side of Rani Champawatji and took up the cause of Kunwar Sardulsinghji. But since he was not the proper claimant in preference to Maharaj Sardarsinghji, another party was soon formed against him who favoured the cause of the Maharaj of Bagor. The latter party consisted of Rawat Padamsinghji of Salumbar, Rawat Dulesinghji of Asindh, Rawat Naharsinghji of Deogarh and the ex-minister Mehta Ramsinghji with several other courtiers and nobles. It must be noticed here that the descendants of Maharaj Rupsinghji were staying in Jaipur this time, and hence none of them appeared in the scene.

According to religious dictates and the Precedents in practice a younger brother or the issue of a younger brother was not entitled to succeed in preference of an elder brother, and hence the cause of Sardarsinghji was strong. It appeared just and reasonable to all of those who were loyal to the crown. More-over, the country had suffered the consequences of minority administration more than once in the near past, and the people therefore were awfully tired of a minor ruler and hence no one was willing to have a minority rule again. This another cause made the way clear for Sardarsinghji and all the efforts and intrigues of the against party were crushed down and the succession of Sardarsinghji being approved by a majority of nobles and the aristocracy, he ascended the throne on the 15th of Bhadon Sud Samvat 1895 (A.D. 1838)

and the seat of Bagor thus vacated was occupied by his younger brother Shersinghji.

Soon after his accession Maharana Sardarsinghji dismissed Mehta Shersinghji from the Office under whose incapable management the State had fallen under a heavy burden of debt of rupees twenty lacs, and put Mehta Ramsinghji in his place.

However, the accession of Maharana Sardarsinghji became the chief and prominent cause of breach of the peaceful and amicable relations between the sovereign and the Bagor Maharaj. Maharaj Shersinghji remained a sullen subordinate while the Maharana was a silent spectator. The court intrigues reaped the benefit of this and a party was again formed headed by Shersinghji Mehta and Rawat Dulesinghji of Asindh who wanted to turn the tables. To counter-balance the power of Maharaj Shersinghji of Bagor, the Maharana kept his youngest brother Sarupsinghji at Court and near the person of his own and placed all confidence in him.

About a year after his accession Maharana Sardarsinghji proceeded to perform the Gaya Shradha of his ancestors in Magh Samvat 1896 (A.D. 1839) and on his way he met Col. Sutherland the Agent to the Governor General for Rajputana at Pushkar. His Highness complained to him of the estrangement of his chiefs who had failed in their duty. He attributed this conduct principally to the instigation of the Baiji Sahib Champawatji who, supported by Rawat Dulesinghji of Asindh, was plotting to set up his second brother's son Sardulsinghji and to deprive him



of his sovereignty.

For such reasons Maharana Sardarsinghji needed strong and staunch adherents about him. He, therefore, on his way picked up Maharaj Shivsinghji the blood royal and near relative (eldest son of Rupsinghji) from Jaipur who followed his master from place to place during all his religious tour.

On returning back to Udaipur, the Maharana granted in Samvat 1897 (A.D. 1840) the appanage of Netawal afresh including three Khedas to Maharaj Shivsinghji, which had been formerly in the possession of Maharaj Zalimsinghji the 3rd son of Maharaj Nathji of Bagor. The other belongings of Maharaj Rupsinghji were also promised to Maharaj Shivsinghji, but the ill health of the Maharana came in the way of its fulfilment. Netawal, since then, became the patrimony of his descendants, and is still under their possession, who are officially called Maharajas of Netawal while the Maharana Sahib personally as well as in Parwanas and Khas Rukkas entitles by the word "Bhai or Kaka Baba" according to the age and relation. In addition to the Netawal Jagir Maharaj Shivsinghji and his successor used to get an amount of Rs. 110/- per month from the Darbar required to meet the pocket expenses, during their stay at Udaipur, while in the service. This was kept in force till long. This Netawal Thikana is exempted from tribute (chatoond) and Talwarbandi Cash.

Maharaj Shersinghji of Bagor granted him [Shivsinghji] the present house, instead of "Rupa rail" which is situated adjacent to Bagor House

and forms its eastern wing, now known as House ” and in the place of original Bh villages, the said Maharaj of Bagor decided to all material support, generally in kind, for maintenance of his Netawal branch, which estimated to Rs. 4,000 or so, per annum. This subsistence was maintained till Samvat 1946 [A.D. 1889], when Bagor Maharaj Saktisinghji died. Besides this, other concessions, financial as well as vehicular on the occasions of birth, death and marriage, in the family, were also allowed. A plot of land was also given to erect a house in Bagor, which is still in possession, although in a ruined state, where washermen are permitted to live on hire, it is situated to the west of the Bagor castle known as “ Netawal Haveli.”

After returning from the pilgrimage, Maharana Sardarsinghji did not keep good health and having no male issue of his own, he was very thoughtful about succession after himself to the Gaddi. Shortly afterwards, Col. Sutherland visited Udaipur [in the commencement of 1841 A.D.] and during the interview he was informed by the Maharana that if his second brother's son succeeded, the administrative affairs would fall into the hands of those from whom he desired to exclude them. The last words referred to the continuance, after his death, of the allowance enjoyed by his Minister Ramsinghji Mehta a devoted servant of the crown.

About ten months after this, on the 10th of Asoj Sud Samvat 1898 [A.D. 1841] the Maharana publicly adopted, as his son and successor, Sarup-singhji from Bagor, his youngest brother. And shortly after this, Maharana Sardarsinghji died on the 8th of Ashad Sud Samvat 1899

[A.D. 1842].

After the demise of the Maharana the ex-Minister Shersinghji Mehta and aforesaid Rani Champawatji Sahib came forward with a strong party at their back to set up Kunwar Sardul-singhji of Bagor on the ground that he, being the next of kin, was the proper claimant, but their efforts were frustrated by Minister Ramsinghji Mehta and the royalist party, on account of the late Maharana's having adopted Sarupsinghji, during his life time with the consent of Maharaj Shersinghji of Bagor, and the nomination having been approved by all, Sarupsinghji ascended the throne of Mewar.

Just after ascending the throne, Maharana Sarupsinghji became very much pleased with Mehta Ramsinghji and bestowed upon him more respects, titles etc. which rather enraged the other party that began to turn the plot, and hence two years after his accession Maharana Sarupsinghji removed his Minister Ramsinghji Mehta and placed Shersinghji Mehta again in power. The Political Agent also considered that the change would be for the better, as Mehta Shersinghji was then on good terms with the Chiefs.

## CHAPTER IV.

## MAHARAJ SHIVSINGHJI.

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As stated in the preceding chapter, Maharana Sardarsinghji had kept Sarupsinghji about his person and in confidence in order to counter-balance the power of Maharaj Shersinghji of Bagor, and in the same way he had kept Maharaj Shivsinghji also in his Court to add to the number of the royalist party. Though the Maharana did not long survive to enjoy the benefits of the loyal services of Maharaj Shivsinghji of Netawal, and departed to the next world a little time after the latter's return to Mewar from Jaipur, yet that period was quite sufficient for Shivsinghji to form an intimacy with his brother and co-worker Sarupsinghji. Since both of them were attached to the person of their sovereign and the aim of both was the same—to serve loyally and faithfully the person and the Government of their master—an intimacy soon sprang between Sarupsinghji and Shivsinghji during the life time of Maharana Sardarsinghji, which ripened as the time rolled on. And now since Sarupsinghji came to the throne, he continued to keep his friend and brother Maharaj Shivsinghji of Netawal in his confidence and about his person. The disaffection, between the ruler and the Maharaj of Bagor (Shersinghji) which started with the accession of the previous Maharana, increased after the succession of the Maharana Sarupsinghji. Although Maharaj Shersinghji of Bagor consented in Sarupsinghji's

adoption by Maharana Sardarsinghji, but afterwards being instigated by bad counsellors, he began to consider himself to be an aggrieved party, on account of his claim to the throne having been disregarded and hence he remained at open variance with the Maharana. He was incited by the against party Rawat Dulesinghji of Asindh and others. Maharaj Shivsinghji of Netawal, even though belonging to a junior branch of Bagor family, did not join the party of Maharaj Shersinghji. He retained the same spirit of loyalty to the crown that had been preserved by his ancestors towards Maharana Bheemsinghji. Moreover being a personal friend of the Maharana, he maintained the same relations with his master that were due.

The breach of peace between the ruler and the Chief of Bagor did not stop at this point alone, but it affected the nobles also and the disaffection was wide spread. The matters reached to such a pitch that the Maharana had to bring the same to the notice of the British Government, on occasions more than one. About four years after the accession, Maharana Sarupsinghji was convinced of there being a plot which aimed at his life through the medium of poison. The conspirators were brought before him in Samvat 1903 (A.D. 1846) and after inquiry in the fashion of the time, Paneri Gangaram was dismissed from his post and imprisoned in the fort of Lawa where he died after some time.

Quotation from Col. Brook's History of Mewar about this intrigue "A very strong party must however have existed in favour of Sardulsingh (Kunwar of Bagor) for both Maharanas constantly

complained of the intrigues of this party against them. Sardulsingh the object of their jealousy was a remarkably handsome man of liberal disposition and noble bearing. Unfortunately, however, for him, the minister Shersingh (having taken the side of the other party and dreading Sardulsingh's succeeding the present Maharana) took advantage of the fear with which he was regarded by His Highness to excite his suspicions against Sardulsingh with a view of getting rid of both him and of his own rival in ministerial power Mehta Ramsingh. Both Sardulsingh and Ramsingh were accused of attempting to take the Maharana's life by magical arts, and of sticking pins into his effigy. The bait was taken, and while the Minister sought protection in Political Agent's Camp, and was finally heavily fined, and expelled from the country. Sardulsingh was seized, imprisoned in the Palace and about a fortnight afterwards was reported dead." Mehta Ramsinghji's son was later on called back.\*

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### (FOOT NOTE.)

\* Maharana Shambhu Singhji called back Zalimsinghji the son of Mehta Ramsinghji from exile. And since then his descendants are here in Mewar, and serving the State faithfully. They (Mehtas Jeevansinghji, Jaswantsinghji, Tejisinghji and Mohansinghji) are all appointed on high and reliable posts in the State. The present Maharana Sir Bhupal Singhji Sahib Bahadur, being pleased with their sincerity, awarded them more respects in February 1931 A.D. according to their services, and granted "Zalimpura" a village in Jagir to Tejisinghji and Jagatsinghji jointly, the latter is the son of Mohansinghji and grandson of Mehta Jeevansinghji.

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Rawat Dulesinghji of Asindh, who was reported to be one of the chief instigators to the disaffected nobles, was threatened by the British Government that such a career in future would make Asindh liable to be confiscated.

Kunwar Sardulsinghji of Bagor died in Hammam in Samvat 1904 (A.D. 1847) whose obsequies were performed by Maharaj Shivsinghji of Netawal under the sovereign orders, and the Maharana paid the condolence visit at Maharaj Shivsinghji's house (Netawal Haveli) only.

It was at this time Samvat 1906 (A.D. 1849) that the Sarup Sahi coin, through sincere efforts of Mehta Shersinghji, was put into the circulation of Mewar currency. The Minister, Mehta Shersinghji, though popular amongst the nobles and to the Political Agent and faithful to the cause of the sovereign, could not solve the problem and establish peace and reconciliation between the ruler and the ruled. Three years after the demise of Kunwar Sardulsinghji, Maharaj Shivsinghji of Netawal, in whom the Maharana had full confidence, was entrusted with the task of pacifying Maharaj Shersinghji of Bagor who remained at his castle at open defiance since the death of his son Sardulsinghji in the Hammam. Under some specific instructions Shivsinghji proceeded to Bagor and tried his best to settle up the matter, but the Maharaj, who was under the impression that his grievances were far beyond any sort of redress, could not be made to listen to the proposals of the Maharana. And thus the mission failed in Magsir Samvat 1907 (A.D. 1850). Even though the Maharaj did not agree to the official mission of his brother Shivsinghji, still however,

he admired the friendly spirit of and he appreciated the strain to was put as a mediator and messenger and continued his friendly relations Maharaj of Netawal since then.

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Since he was left alone, Maharaj Shersinghi, after a year of the failure of the above mission in Samvat 1909 (A.D. 1852), thought of renewing the negotiations with the Maharana and sent his eldest son Samratsinghi (next to Sardulsinghi deceased) to Maharaj Shivsinghi of Netawal with certain proposals from his side to be laid before the Maharana for consideration. The prayer was submitted by Shivsinghi jointly with Purohit Shyamnathji (grandfather of Shambhunathji). It seems that since the Maharaj had not listened to the proposals of the sovereign, a year ago, this time the ruler also, on his own side, refused to hear the request of the Maharaj, and thus the settlement could not be arrived at. But Maharaj Shivsinghi was not disappointed and two years later proceeded to Bagor in Jeth Samvat 1911 (A.D. 1854) and accorded his personal advice to Maharaj Shersinghi in addition to the messages of the Maharana. He stopped there for a few days and messages were exchanged between the Capital and Bagor through the medium of Jorji (grandfather of Ratansinghi Surana), Doulatramji tarwadi and Pancholi Harnathji (ancestor of Chandarnathji). Certain specific terms and conditions, seem to have been proposed from both the sides, which were not settled and the matters remained just as before.

It must be remembered that the central Government of Mewar became weak during the reigns of Maharana Pratapsinghi II and his successor



arana Rajsinghji II, and since then the nobles and feudatories of Mewar acquired power which went on accumulating as the time passed. The result of this was the open rebellion in the reign of Maharana Arsiji, and since then the loss of complete control of the central Government over them. During the minority rules of the Maharana Hamirsinghji and Bheemsinghji the condition reached to such a pitch that the nobles of Mewar considered themselves separate and independent rulers of the area in their possession. This State of affairs existed when Major Tod paid his official visit to Udaipur, and when a treaty of friendship and alliance was concluded between the British Government and the Mewar State, that officer was required to mediate between the Maharana and the feudatories. Major Tod carefully considered all the points of variance between the parties and framed out a Kaulnamah to be signed by both the parties in virtue of which they would be bound to each other. The pains, he had to take in getting the same executed, have been described at length by that officer in his famous history. Unfortunately, however, the conditions were not satisfactory afterwards and several other Kaulnamahs had to be prepared in the reigns of the succeeding Maharanas. The ruler of the country ever complained of the insubmissive conduct of the chiefs, while they asserted the encroachment of their sovereign over their rights and privileges.

Maharana Sarupsinghji, in order to put a stop to all this once for ever, invited Colonel George Lawrence the Political Agent stationed at Neemuch and Sir Henry Lawrence the Agent to the Governor General for Rajputana to Udaipur in

Fagun Samvat 1911 (A.D. 1854) at which time almost all the nobles also attended. A fresh Kaulnamah of twenty-nine articles was prepared and dated the 9th of Fagun Sud Samvat 1911 (A.D. 1854) over which the Maharana put his "Sahi" [Signature] and both the aforementioned Officers their respective signatures. The same was signed by the following nobles:—

1. Rana Kiratsinghji of Bari Sadri.
2. Rao Bakhatsinghji of Bedla.
3. Rana Berisalji of Delwara.
4. Sawai Mahasinghji's son Kunwar Madhosinghji of Begun.
5. Rawat Pratapsinghji of Bansi.
6. Rawat Lachhmansinghji of Parsoli.
7. Kaka Shersinghji of Bagor.
8. Kaka Anopsinghji of Karjali.
9. Kaka Dalsinghji of Shivrati.
10. Rao Sadulsinghji of Hamirgarh.
11. Dodhya Zorawarsinghji of Sardargarh.
12. Rawat Bakhtawarsinghji of Bohera.
13. Rawat Himmatsinghji of Piplia.
14. Baba Shivsinghji of Mahava.
15. Baba Jodhsinghji of Kherabad.
16. Rathor Girdharisinghji of Rampura.
17. Rathor Dhiratsinghji of Kelwa.

After the execution of the aforesaid Kaulnamah as mentioned above the Political Officers named before addressed a letter to those of the nobles who did not put their signatures on it and

refused to accept the same as binding on them. The said letter was dated, at Udaipur, the 10th of Fagun Sud Samvat 1911 [A.D. 1854] and addressed jointly to the following:—

1. Rawatji of Salumbar.
2. Rawatji of Deogarh.
3. Rawatji of Ameth.
4. Rawatji of Kotharia.
5. Raj of Gogunda.
6. Thakur of Badnor.
7. Maharaj of Bhindar.
8. Rawatji of Kanor.
9. Rawatji of Bhainsrorgarh.
10. Rawatji of Kurabad.
11. Rawatji of Bhadesar and others.

The letter was written to say to them that this Kaulnamah has now become law. It will be a mutual agreement between those who sign it. For those who do not sign it, it will be observed as law under the orders from British Government. It is also notified that those who are loyal and faithfully act according to the law framed, will be treated very kindly and assisted materially, whereas those who commit a riot or create a disturbance will be punished.

With reference to these negotiations it was observed, later on, by the Secretary to His Excellency the Governor General of India in a letter dated the 30th October 1861 [Samvat 1918] addressed to the Honourable the Agent to the Governor General for Rajputana that “About these Jagirs the Political Agent in Mewar had

made guarantees" and that "the land which had been bestowed can not be resumed and that in this matter there is the guarantee of the British Government and that it can in no way be falsified." The said letter further said that "As for the Guaranteed Sirdars His Excellency the Governor General orders that in cases of those who have not signed the Kaulnamah the Government shall not interfere. But those who have signed it will have the guarantee of the British Government which will not at any time allow the Maharana Sahib to oppress them."

Two years after the exertions to solve the problem of long existing differences, the Mutiny of the Indian Soldiers occurred in India in Samvat 1913-14 [A.D. 1856-57] on which occasion Maharana Sarupsinghji's Government stood by the side of the British Government. He gave shelter to several Officers of the Company's forces in his territory and sent his armies at different places to assist the Military and Political Officers. In one of such contingents Maharaj Shivsinghji of Netawal attended with his quotas and did what was desired of him.

Shortly after this Col. Showers permitted the occupation of Nimbahera to the Mewar State in consideration of the deeds done to suppress the Mutiny in the neighbouring provinces. The army sent on that mission by the Mewar Darbar consisted of the several loyal employees of the state, chief amongst whom was Maharaj Shivsinghji of Netawal who would have lost his life, but had a very narrow escape. A ball from the guns of the enemy passed very near his head fortunately only touching him, but its effects were left on the

ears of the Maharaj who lost the sense of hearing ever since. For these and other services the Maharana granted him permission and financial help to build a castle at Netawal which was named "Shiv-Sarup Garh" after the names of the master and servant jointly, and the fact was put on record by the grant of a Khas Rukka dated the 14th of Asoj Bud Samvat 1915 (A.D. 1858).

About this time Maharaj Shersinghji of Bagor was wandering about the country aimlessly and there was a serious complaint against him and therefore Maharaj Shivsinghji advised him not to do so but no heed was paid to it. Consequently the Maharana confiscated three of the villages of the Bagor estate named Khedi, Dinkli and Rewalian. After the annexation of the villages Shersinghji asked Shivsinghji, to intercede his cause and get him back the villages, who tried his best and upon his request were restored the said villages to Bagor Maharaj.

Shortly after this Maharaj Shersinghji died at Bagor on the 2nd of Jeth Bud Samvat 1915 (A.D. 1858), leaving behind him a grandson Shambhusinghji (son of Kunwar Sardulsinghji who died in the Hammam) and three sons named Samratsinghji, Saktisinghji and Sohansinghji. It seems that a discussion about the succession followed in Bagor among the descendants, of Maharaj Shersinghji deceased, who were all at variance with one another. Maharaj Shivsinghji of Netawal at once proceeded to the spot and settled up the matter as peacefully and amicably as could be desired and the rightful claimant Shambhusinghji was seated on the Gaddi of Bagor. In this connection Maharana Sarupsinghji addressed a Khas

Rukka to him (Shivsinghji) dated the 14th of Jeth Bud Samvat 1915 (A.D. 1858). Maharaj Samratsinghji, Saktisinghji and Sohansinghji received in Bhai Bhag from Bagor Soniana, Nilod and Kasmor respectively.

The estate of Lawa was formerly usurped by the Shaktawats from Dodhyas but the same was taken back and regranted to Thakur Zorawarsinghji Dodhya by Maharana Sarupsinghji in Samvat 1904 (A.D. 1847). Yet there was some trouble and the negotiations were recontinued. Maharaj Shivsinghji of Nctawal was not only a mediator in the case of Bagor but performed such services every where when they were required by the master. Jointly with Purohit Sundarnathji of Bagor he was deputed to settle up the Lawa case also, and Thakur Zorawarsinghji and Manoharsinghji addressed him a letter dated the 13th of Fagun Sud Samvat 1917 (A.D. 1860) which shows the active part taken by the Maharaj.

Maharana Sarupsinghji was attacked by the disease of paralysis in Samvat 1908 (A.D. 1851) which was not cured but went on increasing with the advance of age and gave rise to some other complaints also. For these reasons he was very anxious about succession to the Gaddi after him. Ever since his accession to the throne he was at an enmity with his elder brother Maharaj Shersinghji of Bagor and therefore he had no intention to adopt any one from his (Shersinghji) family.

COL. BROOK'S HISTORY OF MEWAR:—

“A son has been left by Sardul Singh (Kunwar of Bagor) who is now the hope of the opposition party, whilst His Highness is supposed to favour the pretensions of a son of Maharaj Dal Singh (of Shivrati) who, in addition to his

not having the same personal appearance or romantic antecedents as Sardulsingh, is several generations further removed. In the present state of parties at Udaipur the death of His Highness, who is in infirm health, might lead to the evil of a disputed succession." Shivrati Branch descended from the line of Arjunsinghji the fourth son of Maharana Sangramsinghji II while the Bagor family descended from the second son of the said Maharana. Moreover, all the previous adoptions of himself and his predecessor were from the Bagor family, being the rightful claimant and next of kin, hence the choice of the Maharana seemed unjust to others. Besides this, after the demise of Kunwar Sardulsinghji in Hammam, Bagor family was considered to be an aggrieved party and deserved a suitable redress at the hands of the Maharana. All these points weighed very heavily on his heart and ultimately better conscience prevailed on him and he selected Maharaj Shambhusinghji of Bagor. The adoption of Shambhusinghji was openly declared on the 10th of Asoj Sud Samvat 1918 (A.D. 1861), and the vacancy thus made at Bagor was occupied by Maharaj Samratsinghji the eldest uncle of Shambhusinghji. A few days after this, Maharana Sarupsinghji died on the 14th of Kartik Sud Samvat 1918 (A.D. 1861) and was succeeded by Maharana Shambhusinghji. When Samratsinghji succeeded to the Gaddi of Bagor his younger brother Maharaj Saktisinghji occupied Soniyana in Bagor. And in state, a separate Jagir named Kaladwas was also granted to him (Saktisinghji) by Maharana Shambhusinghji.

A year after the death of Maharana Sarupsinghji

Maharaj Shivsinghji of Netawal followed his master to the next world on the 1st of Kartik Bud Samvat 1919 (A.D. 1862). Maharaj Shivsinghji married two times, first at Dhawan in Jaipur State, Thakur Ranjit Singhji's daughter of Subclan Kalyanot; the second at Badoli, Thakur Gyan-singhji's daughter and Madhosinghji's granddaughter, Solanki Rajput. He left three sons named, Samdarsinghji [by horoscope known Tej-singhji] born in Samvat 1903 (A.D. 1846) who succeeded to the title and estate of Netawal, and Bhairunsinghji and Motisinghji.

His Highness the Maharana Shambhusinghji visited Netawal house in person to condole as usual, and the Matni Sarpas to the successor [Samdarsinghji] with fat amount in cash to cover the expenses of obsequies were granted.



## CHAPTER V.

## THE LATER MAHARAJAS.

*Samdarsinghji, Bhopalsinghji and Harisingh.*

As mentioned in the last Chapter, Maharaj Shivsinghji of Netawal did not long survive after the demise of his master Maharana Sarupsinghji and was succeeded by his eldest son Maharaj Samdarsinghji. However, Samdarsinghji did not take any prominent part in the Court affairs as his father did, but he led a simple and loyal life. Being a straightforward Rajput he minded his own business and performed his own duty that was required of him. He was married in Samvat 1920 (A.D. 1863) to the daughter of Maharaj Mangalsinghji, the real brother of the late His Highness Maharaja Prithwisinghji of Kishangarh, and the wedding ceremony was personally attended by the Kishangarh Darbar, and costly things of different kinds were given in dowry from the State (Kishangarh). Customary Sarpaoos and other gifts were given by the Mewar Darbar; besides these an elephant (Mohani Murat), some horses, and other Lawazima, necessary for the occasion, were also sent in the marriage to accompany the bridegroom. From the Bagor house also the Sarpaoos and cash amount etc. were given at the time. Samdarsinghji had two sons, Bhopalsinghji who succeeded to the title and estate of Netawal, and Kalyansinghji, who, as mentioned herein before, was granted the Jagir of Genoli afresh in A.D.

1914 by the Jaipur Darbar.

Maharana Shambhusinghji granted a Jagir consisting of Ashaholi and Godan in Samvat 1922 (A.D. 1865) of annual "Rekh" Rs. 15,000 to Maharaj Sohansinghji, the youngest brother of Maharaj Samratsinghji of Bagor. He was raised to the grade equal to the three Havelies (Bagor, Karjali and Shivrati) in all aspects. He was offered a seat in Darikhana above Karoi and Bawlas Thikanas, the descendants of Maharana Jaisinghji.

Maharaj Samratsinghji of Bagor also did not enjoy the possession of his estate too long, but died, only seven years after his accession, on the 7th of Ashad Sud Samvat 1925 (A.D. 1868) without leaving an issue. The succession question at Bagor therefore came under discussion. The proper person to succeed was Saktisinghji, the younger brother of the deceased, or his son Sajjansinghji, but Sohansinghji the youngest brother came forward as a claimant on the strength of the Testamentary Document executed by the late Bagor Maharaj on the 10th of Asoj Bud Samvat 1918 (A.D. 1861) with the consent of Maharana Sarup-singhji, nominating Sohansinghji as his successor after his demise. The dispute between the brothers about the seat of Bagor lasted long and was considered by the Mewar Darbar very attentively and carefully. Finally it was decided in favour of Sohansinghji and he was seated on the Gaddi of Bagor. And his former Jagir, (Ashaholi, Godan) merged into Khalsa. On an appeal being submitted by Saktisinghji, the British Government confirmed the decision of the Mewar Darbar. According to the Hindu Shastras it is the next

heir who is adopted, and if he is not, he usually receives some increase to his estate, in consideration of the resignation of his claim. With this consideration it was decided finally in Samvat 1929 (A.D. 1872) that Saktisinghji be paid Rs. 7,000 yearly as compensation by Maharaj Sohansinghji for resignation of the former's claim. The disaffection, thus established between the two brothers, lasted all their lives and they were never friendly to each other even for a minute. Sohan-singhji, having had an upper hand, being in possession of the property, used always to harass Saktisinghji in every way. More than once the Mewar Darbar and the British Government had to interfere and it was always proved that Saktisinghji was the aggrieved party. Maharaj Samdarsinghji of Netawal was more than once invited by Saktisinghji to join his cause and go to his assistance, but he wisely kept apart from the Politics of Bagor and minded his own affairs at home and at Court.

In Baisakh Samvat 1928 (A.D. 1871) Maharaja Sardarsinghji of Bikaner died without leaving any issue or without adopting any one. Two claimants came forward, Dungarsinghji son of Lalsinghji and Harisinghji son of Khadagsinghji. There were two widows left by the deceased Maharaja, named Bhatianiji and Punglyaniji, each of whom took the side of one of the candidates for the throne and were supported by a number of chiefs and nobles of the State. Maharana Sardarsinghji of Udaipur Mewar, while returning from Gaya in Samvat 1896 (A.D. 1839), had been to Bikaner to marry the sister of Maharaja Ratansinghji (the father of the Maharaja Sardarsinghji the deceased).

On the same occasion Kunwar Gardulsinghji of Bagor (real father of Maharana Shambhusinghji) was married to the sister of Lalsinghji. Consequently Lalsinghji was the maternal uncle and his son Dungarsinghji was the maternal cousin to Maharana Shambhusinghji. Bahuji Sahib Bikaneriji (mother of the Maharana) desired to see her nephew Dungarsinghji placed on the Gaddi of Bikaner. Therefore Maharana Shambhusinghji was interested in the succession at Bikaner. Arjunsinghji Sahiwalla was deputed by him to represent the case for Dungarsinghji before the Honourable the Agent to the Governor General for Rajputana, and the mission was successful. Maharaja Dungarsinghji mounted the throne of Bikaner and in recognition of the timely help he wrote to the Maharana to say that "this raj has been given to me by you" Arjunsinghji Sahiwala was granted a village "Dudhya" in Jagir, from Mewar Darbar for his this service, along with a necklace of pearls and Sarpao.

Maharaj Samdarsinghji of Netawal also accompanied the Maharana Shambhusinghji to Ajmer, when he had been there to attend the Public Darbar held by Lord Mayo in Samvat 1927 (A.D. 1870).

Maharana Shambhusinghji died on 12th of Asoj Bud Samvat 1931 (A.D. 1874) at the age of twenty-seven, after ruling the country for thirteen years, without leaving an issue. Kunwar Sajjansinghji } son of Saktisinghji was selected by the widow of deceased Maharana and the nobility of Mewar to succeed to the throne, but Maharaj Sohansinghji of Bagor raised an objection and came forward as a claimant. His argument was that, being the

head of the Bagor family and occupying the seat of Bagor, he was next of kin to the deceased Maharana, since he [Maharana] had been adopted from the seat of Bagor. While Saktisinghji asserted that in allowing Sohansinghji to succeed to the seat of Bagor great injustice has been done to him; his claims were disregarded once, but on that account only they must not be disregarded always and again. The facts were known to the authorities since long. Besides these, Maharaj Sohansinghji was not popular amongst his subjects and brother nobles. He submitted many Kharitas and Memorial to the British Government but all in vain. Finally he was asked by the Resident in Mewar to leave Udaipur. The choice being universal Maharana Sadjansinghji mounted the throne of Mewar.

Maharaj Sohansinghji of Bagor, on being expelled from Udaipur, took to rebellion and assumed a defiant position. He was advised and ordered by the authorities to come to the proper sense of duty and submission but he paid no heed to it. Finally he was arrested and deposed from the seat of Bagor and sent over to Benares under escort in Asoj Samvat 1932 (A.D. 1875). A Circular Order No. 331 was promulgated by the Mehakma Khas Mewar on the 5th of Bhadon Sud Samvat 1932 (A.D. 1875) proclaiming Sohansinghji's deposition and confiscation of Bagor from him. Four years afterwards, however, Sohansinghji was permitted to return to Mewar on his expressly resigning his presumptions for the seat of Bagor and the Gaddi of Mewar. He had to sign a release to that effect before his arrival at Udaipur and was permitted to reside at Telion-ki-Sarai, and cash allowance of Rs. 8,000 yearly and a village

(Manawakheda) were granted to him for his subsistence for life.

In Samvat 1938 (A.D. 1881) the title and patrimony estate of Bagor were restored by Maharana Sajjansinghji to his real father Maharaj Saktisinghji who was then the proper person to succeed to Bagor. When the Darbar restored Bagor to Sakitsinghji, his former Jagir Kaladwas was reverted to the State and the subsistence allowance of Rs. 65,000/- per annum was also stopped, which was granted to him by Maharana Sajjansinghji after his accession to Mewar Gaddi.

In A.D. 1881 a Darbar was held at Chitor by Lord Ripon, the then Viceroy of India, and Maharaj Samdarsinghji of Netawal also accompanied the Maharana Sahib Bahadur to this Darbar.

On the death of Maharana Sajjansinghji and election of Maharana Fatehsinghji to the Gaddi of Mewar, what Col. Walter, then Resident in Mewar, said in his Biographical Sketches of the Chief Nobles of Mewar, has been quoted down :—

“On the 23rd of December 1884, Maharana Sajjansingh died at the early age of 24. He succeeded to the Gaddi on the demise of Maharana Shambhusingh in 1874, and was entrusted with full powers in 1876, so that he had ruled his country for only eight years. Having died without issue and without adopting, or expressing any wish as to a successor, it became necessary to elect a new ruler.

A reference to the genealogical tree of the Mewar family, which is annexed, would lead to the supposition that the proper person to succeed was the son of Samdarsingh (Maharaj Netawal) as a descendant of Suratsingh, the second son of

Nathsingh of Bagor. It must be remembered that Nathsingh had five sons of whom the four younger had no direct male issue; the two youngest did not adopt, and the second and third sons adopted outside the House of Sangram Singh II, that is, instead of adopting from the issue of the third and fourth sons of Sangramsingh, known as the Kirjali and Seorati Houses, they preferred to go back to the descendants of Jagatsingh I. On the other hand, the third and fourth sons of Sangramsingh II have always adopted from each other's families. The result is that in the issue of Surat Singh and Bhagwatsingh, the second and third sons of Nathsingh, there is no blood of Sangramsingh II the common ancestor, whilst in the Kirjali and Seorati branches the Sangramsingh blood is still flowing and is pure. So far then as blood relationship was concerned, to choose the son of Samdarsingh would have been equivalent to setting aside the house of Sangramsingh altogether and turning to that of Jagatsingh.

There being no one left in the Bagor Family who could succeed, selection or election was confined to the Kirjali and Seorati havelis or families. The third and fourth sons of Maharana Sangramsingh II received Kirjali and Seorati respectively. The two that had to be especially dealt with were Anupsingh and Dalsingh, sons of Dowlatsingh, the second son of Seosingh, eldest son of the fourth son of Sangramsingh II.

Dowlatsingh was adopted from the Seorati into the Kirjali branch, and so became the elder. Anup Singh had no son but adopted Surat Singh, the son of his brother Dalsingh. Consequently Suratsingh represented the elder branch.

He has four sons, all children and all uneducated. Dalsingh was adopted by the elder son of the younger (Seorati) branch and had three sons, Gujsingh, Suratsingh and Fatehsingh. Gujsingh is now the head of the Seorati branch and having no male issue lately adopted his youngest brother Fatehsingh. Suratsingh, as already mentioned, was adopted by Anupsingh and thus became the head of the Kirjali branch. The succession to the late Maharana had therefore to be made from one of the three sons of Dalsingh or their issue, and the choice fell unanimously on Fatehsingh, the youngest of the three brothers, as by age, character, and disposition the best fitted to fill the vacant Gaddi of Mewar. Maharana Fatehsingh was born in 1850 and has a son born on the 22nd of February 1884."

Col. Walter says that Suratsinghji, the second son of Maharaj Nathsinghji of Bagor, adopted Rupsinghji the descendant of Maharana Jagat-singhji I, which is quite misleading and erroneous. This Rupsinghji was indeed the real born son of Runsinghji who was the elder son of Zalimsinghji, the 3rd son of Maharaj Nathsinghji of Bagor. This fact has been unanimously approved as to its genuineness, and everything regarding to it is related, in detail, in this compilation. The late Maharana, Sir Fatehsinghji, was also convinced of its validity after an official enquiry from Babiji Sahib Jhaliji, the widow of the late Maharaj Samratsinghji of Bagor. Col. Walter's writings, "here being no one left in Bagor family" and "the Bagor line is therefore almost extinct," are altogether baseless and wrong. The Bagor line is existing, and there are many members present, as shown



in the Genealogical Tree (page 81) attached herewith. The above misunderstandings, on my request, have now been justly removed by the present Maharana Sahib Bahadur, in the sixth Edition of "Ruling Princes, Chiefs and Leading Personages in Rajputana and Ajmer" published by Government Printing Works, Calcutta, in A.D. 1931.

During the reign of Maharana Fatehsinghji, Lord Dufferin, the Viceroy and the Governor General of India, visited Udaipur in Samvat 1942 (A.D. 1885), on which occasion Maharaj Samdarsinghji of Netawal attended the ceremonial Darbar and presented his Nazar to the Viceroy.

In Samvat 1944 (A.D. 1887) Sardars of Mewar submitted some 23 points for their rights to Darbar and asked my grand father, Maharaj Samdarsinghji, to join the common cause but he turned a deaf ear to it and retained the same spirit of loyalty inherited from his predecessors. The Maharana, Sir Fatehsinghji, after a minute examination of these points, passed an order regarding the adoption and non-cancellation of rights:—"Adoption in life time:—If a Sardar having no issue wishes to adopt the nearest claimant, in his life time, he shall, fifteen days before adoption, come and request personally or petition in writing and it will be sanctioned. In case of sudden illness when the Sardar's condition becomes such that all hope of life ceases he should adopt such claimant as is above described and send a petition for its sanction which shall be given. If that also cannot be done by him, his wives and the well-wishers of the estate may submit an application in their own name, fifteen days before adoption,

but it shall also be for such nearest claimant as is mentioned above, and it shall be sanctioned. In case where there would be two claimants to an estate their claims will be decided by (the Maharana Sahib) Shriji Hazur. Adoption shall in every case be made according to Dharma Shashtra and the custom of the country.

Non-Cancellation of rights:—This has been provided for as above. The right of the legal claimant is cancelled only in case when out of ambition he kills the master of the estate or intends to kill him, and when he is mad or imbecile, but such cases are very rare. Should one arise it will be decided by Shriji Hazur.”

Maharaj Saktisinghji enjoyed the possession of Bagor all the remainder of his life. He died childless in A.D. 1889, five years after the demise of Maharana Sajjansinghji, and a circular order No. 2386 was promulgated by Mahakama Khas on the 5th of Bhadon Sud Samvat 1946[A.D. 1889], purporting “that on the death of Maharaj Saktisinghji, Maharana Sahib fully considered over the matter, but Bagor was, in every way, found liable to be confiscated, because there was no rightful claimant and Sohansinghji's right was cancelled by the late Maharana Sajjansinghji who also had an idea of annexing Bagor after Saktisinghji's death, on the ground that Sohansinghji's right was rejected and he [Sohansinghji] himself had renounced his claim; therefore Bagor and Bagor-ki-Haveli would be brought under khalsa. Shri Darbar would behave the widows of late Maharajas in a good manner, and all the other hereditary dependants would also be treated properly and their Jagirs and means of maintenance

would remain with them, so long as they were loyal to the crown, for which they should rest assured." In the above order the words, "there was no rightful claimant," are perhaps written owing to the misunderstanding of the Genealogical table which is now corrected as mentioned on the page 74. The Ex-Maharaj Sohansinghji came forward as a claimant to the estate of Bagor on the plea that he was granted a full pardon by Maharana Sajjansinghji and that he was promised, the restoration of Bagor on the demise of Saktisinghji, per a Khas Ruqqa by that ruler, and asserted that the release which he [Sohansinghji] had executed was destroyed. But the release was produced and the validity of the Khas Ruqqa was not proved. And hence the case was not considered by the authorities. Twelve years afterwards, Sohansinghji also died, on the 8th of Jeth Bud Samvat 1958 [A.D. 1901], without leaving any issue.

Maharaj Samdarsinghji of Netawal died on the 4th of Magh Sudh Samvat 1958 [A.D. 1901] and, as usual, condolence ceremony was personally attended by the Darbar. It may be mentioned here that Maharaj Samdarsinghji of Netawal and his successor Bhopalsinghji wisely kept themselves quite aloof from the Bagor politics and did not join the cause of either Sohansinghji or Saktisinghji, and remained mere silent spectators of the occurrences of the day.

Maharaj Bhopalsinghji of Netawal had married four times [1] in Samvat 1947 [A.D. 1890], the daughter of Rao Nirbhaysinghji of Tonk in Gwalior State, Chawada Rajput, descended from Manasa in Gujrat. [2] the daughter

of Maharaj Bheemsinghji [and sister of Ramkishan-singhji] in Bikaner in Samvat 1953 [A.D. 1896] who belonged to the blood royal of the Bikaner family, being descendants of Maharaja Gajsinghji of Bikaner. The marriage ceremony took place in the royal palace of Bikaner and was personally attended by H.H. the present Maharaja Shri Sir Gangasinghji Sahib Bahadur who gave many valuable and princely things in dowry from the State, such as ornaments, robes [Sarpaos], an elephant, horses and servants etc. The bridegroom and party were given lodgings in the royal palace for five days, and were entertained in the best manner. [3] the younger sister of his 2nd wife and [4] in Samvat 1958 [A.D. 1901] the daughter of Gajsinghji and the sister of Rawal Deepsinghji of Gadiyala in Bikaner, the Bhati Rajput.

In Samvat 1969 [A.D. 1912] Maharaj Bhopal-singhji lost his mother, and the Darbar of Mewar came in person to condole at Netawal House. Maharaj Bhopalsinghji, at the age of 43 only, died of Cholera while in service at Udaipur on the 8th of Jeth Sud Samvat 1972 [A.D. 1915], leaving three sons named, Harisingh, the present Maharaj of Netawal, and Narainsinghji and Mohansinghji. And the customary Matmi ceremony was attended by the Darbar at Netawal House, according to the usual.

After the demise of Maharaj Saktisinghji of Bagor, two widows survived in the Senior branch till long, who occupied the Bagor-ki-Haveli and received subsistence allowances from the Mewar State. They were Jhaliji, widow of Maharaj Samratsinghji and Rathorji, widow of

Maharaj Sohansinghji, both of whom jointly and severely tried their hard to make an adoption in order to continue the Senior branch of Maharaj Nathji but their exertion did not meet with success. Jhalji died on the 3rd of Magsir Bud Samvat 1977 [A.D. 1920] and Bathorji died on the 3rd of Ashad Bud Samvat 1977 [A.D. 1921] and all the twelve months' obsequies of both these ladies were performed by me [Maharaj Harisingh of Netawal].

This was the time Samvat 1977 [A.D. 1921] when Maharana Sir Fatehsinghji delegated most of his administrative powers to his heir-apparent, the present Maharana, who very wisely controlled the disturbing situation created by the cultivators of Mewar, by employing a capable European Officer Mr. C.G. Chenevix Trench, I. C. S., C. I. E.

I accompanied Maharana Sir Fatehsinghji Sahib who paid a private visit to Delhi, to converse with Lord Reading in Samvat 1978 [A.D. 1921] and also attended the ceremonial Darbar and presented Nazar to the Viceroy Lord Irwin, when he visited Udaipur, in Samvat 1984 [A.D. 1928].

To the great grief and deep sorrow of his subjects and the people of Rajasthan and India, Maharana Sir Fatehsinghji passed away, at the ripe age of 80, on the 24th of May 1930 [corresponding Samvat 1936 Jeth Bud 12th] after a brief illness. His son and heir-apparent, the present Maharana, Sir Bhupalsinghji Sahib Bahadur G.C.S.I., K.C.I.E., succeeded him with full powers. And since then he has been trying for the betterment of the subjects committed to his charge. He is an ideal ruler of liberal and

advanced views, noble bearings, and of sympathetic and just heart. Within a short period of his rule he has made great many reforms in every department and it is expected that, very soon, Mewar shall be counted among one of the most reformed States of India. His foresightedness is quite apparent from the very fact that he has skillfully selected and appointed Rao Bahadur Pandit Sir Sukhdeo Prashadji Kt. C.I.E. as Musahib-e-Alla of Mewar, who is the most experienced Statesman, well equipped with State Politics, under whose exemplary management Jodhpur State advanced a good deal, and hence in appreciation of his faithful and loyal services the late Maharaja Sardarsinghji Sahib of Jodhpur granted him a handsome Jagir [Jasnagar] with due honours, Tazim etc. He enjoys the confidence of his master [Maharana Sahib] who is very keen to promote the progress and welfare of his subjects. His son, Dewan Bahadur Pt. Dharm Narainji has been, since long, serving as a Prime Minister of Mewar. He is also a capable and impartial Politician like his father. Satisfied with his honest services, the present Maharana Sahib Bahadur has very recently granted him Tazim.

I succeeded to the title and estate of Netawal on the 8th of Jeth Sud Samvat 1972 [A.D. 1915]. I was born in Samvat 1952 [A.D. 1895] and was given the name Jawansingh but the same was afterwards changed into Harisingh. I was educated at Ajmer. As a member of the Ruling family and nearest relative of Maharana, I have the privilege of accompanying His Highness the Maharana Sahib in the Royal Zanana [Harem] on certain festivals, where I personally pay my due

respects and present Nazarana to Their Highnesses the Maharaniji Sahiban; who, in return, give the double of what is presented with customary honours. I was married in Samvat 1972 [A.D. 1915] to the daughter of Chamansinghji [Ex-Commander-in-Chief of Imperial Forces in Mewar] and grand-daughter of Raj Rana Devisinghji of Tanna, in Mewar, descended from Sadri, Jhala Rajput. I have a son named Bijaysingh who was born in Samvat 1979 [A.D. 1922] and is receiving his proper education.

I was appointed a member in Mahendrag Sahiba (The Highest Judicial Court in Mewar, Presided by H.H. The Maharana Sahib Bahadur) in Dec. 1932.

My son Bijay Singh's name was afterwards changed into Balwant Singh.

My 2<sup>nd</sup> son named Dalwant Singh was born in Samvat 1993 (A.D. 1936).

in Singhji  
ed Shivratl )

Bahadur Singhji  
(Dhaneria.)

Juwan Singhji

Zorawar Singhji  
(Madri)

Ajit Singhji

Pratap Singhji.

Bahadur Singhji

(The Present)





